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A DESCRIPTION OF STONEHENGE, ABIRY, &c. IN WILTSHIRE.

WITH AN ACCOUNT OF THE

LEARNING AND DISCIPLINE OF THE DRUIDS.

TO WHICH IS ADDED,

AN ACCOUNT OF ANTIQUITIES ON SALISBURY PLAIN.

Ετι μετριασαι βελομαι της φοινικων θεολογιας Ει δε ματην, ο λογος προϊων δειξει. Julian Imp. Orat. iv.

Nec cohibere parietibus Deos, neque in ullam humani Oris ſpeciem aſſimilare, ex magnitudine cæleſtium arbitrantur.
TACITUS.

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BRITISH MUSEUM
DIEU ET MON DROIT
HONI SOIT QUI MAL Y PENSE

Dr. JOHNSON's *Opinions concerning* STONEHENGE, *from his Letters lately publiſhed.*

To Mrs. THRALE.

London, October 9, 1783.

TWO nights ago Mr. Burke ſat with me a long time; he ſeems much pleaſed with his journey. We had both ſeen Stonehenge this ſummer for the firſt time. I told him that the view had enabled me to confute two opinions which had been advanced about it. One, that the materials are not natural ſtones, but an artificial compoſition hardened by time; and has this ſtrong argument to ſupport it, that ſtone of that ſpecies is no where to be found. The other opinion advanced by Dr. Charlton is, that it was erected by the Danes.—Mr. Bowles made me obſerve, that the tranſverſe ſtones were fixed on the perpendicular ſupporters by a knob formed on the top of the upright ſtone, which entered into a hollow cut in the croſſing ſtone. This is a proof that the enormous edifice was raiſed by a people who had not yet the knowledge of mortar; which cannot be ſuppoſed of the Danes who came hither in ſhips, and were not ignorant certainly of the arts of life. This proves likewiſe the ſtones not to be factitious; for they that could mould ſuch durable maſſes could do much more than make mortar, and could have continued the tranſverſe from the upright part with the ſame paſte.—You have doubtleſs ſeen Stonehenge, and if you have not, I ſhould think it a hard taſk to make an adequate deſcription. It is, in my opinion, to be referred to the earlieſt habitation of the iſland, as a Druidical monument of at leaſt two thouſand years; probably the moſt ancient work of man upon the iſland.—SALISBURY CATHEDRAL, AND ITS NEIGHBOUR STONEHENGE, ARE TOO EMINENT MONUMENTS OF ART AND RUDENESS, AND MAY SHEW THE FIRT ESSAY, AND THE LAST PERFECTION IN ARCHITECTURE.

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DESCRIPTION

OF

STONEHENGE.

AMONGST the ancient *Egyptians*, *Perſians*, *Phœnicians*, &c. the *ſolar body* was conſidered as the great natural emblem of the Divine Being. And this, before the uſe of letters, could not more properly be repreſented than by the figure of a *circle*; by which means it became the artificial or ſecondary emblem of the divinity, and one ſo plain and inoffenſive, that 'tis ſcarce poſſible to pervert it to the uſes of Idolatry. A ſtill further purpoſe in the ſacred uſe of this figure will be found in the work itſelf, which we have undertaken to deſcribe. It was the only means which they could deviſe of expreſſing that *irradiation of glory*, called *a flaming ſword which turned every way*, by which the *firſt* place of public worſhip, after the expulſion from Paradiſe, had been ſet apart and conſecrated to ſolemn ſervice. And this irradiation is admirably expreſſed by the particular conſtruction of *Stonehenge*; which moſt undoubtedly was in-

 tended

tended for a temple by its founders the *Druids*. There are ſo many others, manifeſtly formed upon the ſame deſign, by the ſame meaſure, and for the ſame purpoſe, all over the *Britiſh* iſles, that we can have no room to diſpute their being made by the ſame people. Theſe are in great numbers from the Land's-end in *Cornwall* to the utmoſt northern Promontory in *Scotland*, where the *Roman* power never reached. They are to be found in all the iſlands between *Scotland* and *Ireland*, in the iſle of *Man*, in all the *Orkney* Iſlands, and are very numerous in *Ireland* itſelf. Nor is there the leaſt well-grounded pretence for aſcribing the foundation of them to any other perſons or people. They are circles of ſtones, generally rude, of different diameters, upon elevated ground, and on open heaths or downs. There is indeed no written memorial extant at preſent of the founders; but there is an uninterrupted tradition of their being ſacred; that they were high places of worſhip, ſanctuaries, bowing, adoring places. And that they were ſuch, may alſo be proved from the ſeveral names they go by in the ſeveral places where they are, which names generally intimate ſomething of the religious kind. In many places too the expreſs remembrance and name of *Druids* remain, as in *Rowl-Drwg* (commonly called *Rolle-drich*) in *Oxfordſhire*; meaning the rowl, that is, the wheel or circle of the *Druids*. In ſome places the people bury their dead near them to this day, thinking the ground to be holy. Mr. *Toland*, in his hiſtory of the *Druids*, informs us, that "in *Gealcoſſa*'s Mount, "in the county of *Donegal*, in *Ireland*, a Druideſs of that "name lived; and on that hill is her grave and her "temple, being a ſort of diminutive *Stonehenge*, which "the old *Iriſh* at this day dare not any way profane." Many inſtances of all theſe particulars we have in our Iſland; particularly the Temple on *Temple-downs* at *Abiry*; of which more hereafter. Add to this, that whatſoever is dug up in or near theſe works, diſcovers ſomewhat of thoſe early times which preceded the *Roman* invaſion; ſuch as celts, wherewith the miſletoe was cut; ornaments of amber, glaſs beads, ſnake ſtones, flint hatchets, arrow heads, and ſuch things as beſpeak the remoteſt times, and the utmoſt antiquity.

Theſe

Theſe works were dedicated with the ceremony of a ſolemn conſecration, which *Moſes* has given us a circumſtantial detail of in the hiſtory of *Jacob*. *And* Jacob *roſe up early in the morning, and took the ſtone that he had put for his pillow, and ſet it up for a pillar, and* poured oil *upon the top of it.* And he *called the name of that place* Bethel, or the houſe of GOD. *And Jacob vowed a vow, ſaying, if* GOD *will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, ſo that I come again to my father's houſe in peace, then ſhall the Lord be my* GOD. *And* this ſtone, which I have ſet for a pillar, *ſhall be* GOD's houſe: *And of all that thou ſhalt give me, I will ſurely give* the tenth *unto thee.*—In conſequence of this, he *built there* an altar, *and called the place* El-Beth-El; *and* ſet up a pillar *in the place where* GOD *talked with him, even* a pillar of ſtone: *And he* poured a drink-offering thereon, and he poured oil thereon. *And* Jacob *called the name of the place* Bethel. Here was a temple with proper conſecration and endowment; to which, undoubtedly, many additions were afterwards made: for it became very famous. And hence the name *Bethylia* was given in ſucceeding times to all ſuch-like temples.

So likewiſe Moſes (Exod. xxiv. 4) *roſe up early in the morning, and builded* an altar *under the hill, and* twelve pillars.

The entire work of theſe ſacred eminences was ſurrounded at a convenient diſtance by a mound or trench, thrown up in order to prevent the profane intruſion of the people, agreeably to the caution given. *Thou ſhalt* ſet bounds unto the people round about, *ſaying, Take heed to yourſelves, that ye go not up into the Mount, or touch the border of it.* (Exod. xix. 12) And to the anſwer afterwards returned, when *Moſes ſaid unto the* Lord, *The people cannot come up to Mount* Sinai; *for thou chargedſt us, ſaying,* Set bounds about the Mount, and ſanctify it.

At other times the altars were incloſed by *groves* of trees. Thus *Abraham* is ſaid (Gen. xxi. 33) to have *planted* a grove *in* Beerſheba, *and to have invok'd there in the Name* JEHOVAH. But this by the way.

Al Janabius obſerves, that many of the *Arabian* idols were no other than large rude ſtones, the worſhip of

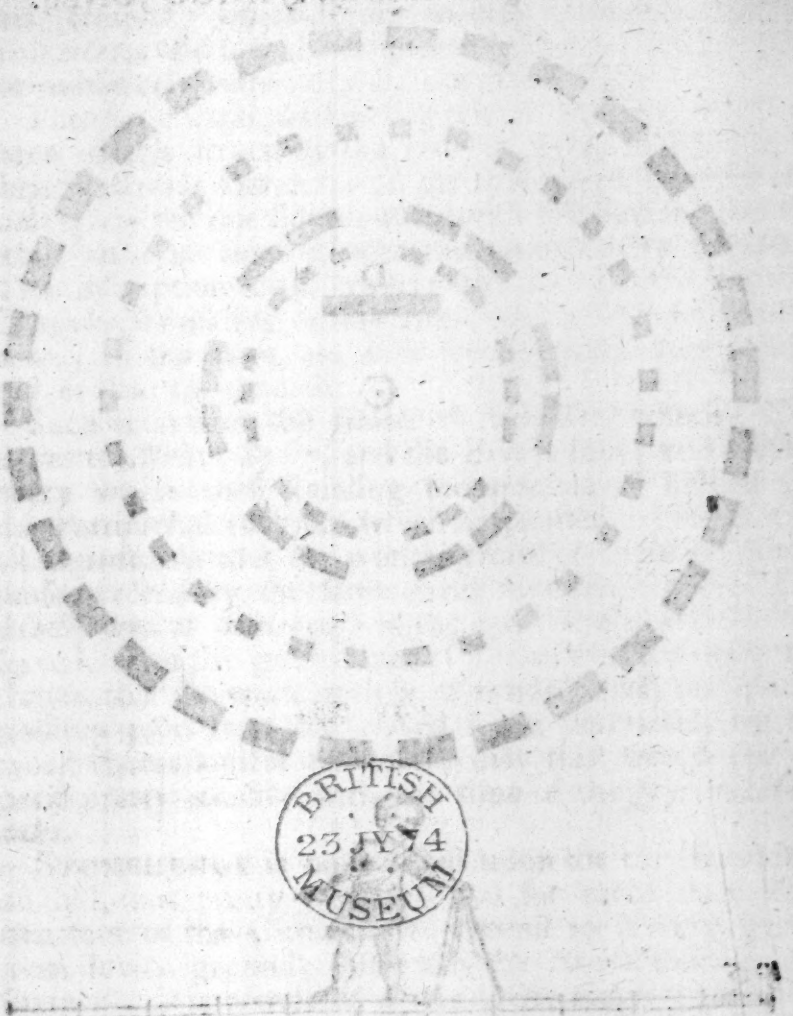
which the poſterity of *Iſhmael* firſt introduced. "To us it ſeems moſt probable (ſay the writers of the *Univerſal Hiſtory*, vol. 18. p. 387) that theſe great ſtones were the firſt public places of divine worſhip amongſt the *Arabs*, on which they poured wine and oil, as *Jacob* did upon the ſtones that ſerved him for a pillow, when he ſaw his viſion. Afterwards they might worſhip theſe ſtones themſelves, as the *Phœnicians* in all probability did." It is certain, however, that in proceſs of time they were in moſt places deſecrated to idolatrous and ſhameful purpoſes. The degenerate *Canaanites* particularly had, before the arrival of the *Iſraelites* in their country, after the *Exodus* from *Egypt*, introduced into them the worſhip of *graven images*. For this reaſon God commanded his people, when they ſhould enter into that land, to *deſtroy their altars, break their pillars, cut down their groves, and burn their* graven images *with fire*.

Dr. *Stukely* ſays, from *Nonnus*, that *Melcarthus*, or the *Tyrian Hercules*, ordered *Tyre* to be built where the *Petræ Ambroſiæ* ſtood, which were two *moveable rocks*, ſtanding by an *olive* tree. He was to ſacrifice on them, and they were to become fixed and ſtable; rather the city ſhould be built with happy auſpice, and become permanent.

Theſe *Petræ Ambroſiæ*, made moveable by contrivance, were no other than ſtones, conſecrated or anointed with oil of roſes. This was the real *Ambroſia*, with which the Gods are ſaid to have been ſo delighted. Thus *Homer* of *Juno*:

> Here firſt ſhe bathes; and round her body pours
> Soft oils of fragrance and *ambroſial* ſhow'rs:
> The winds perfum'd, the balmy gale convey
> Through heav'n, through earth, and all th' aerial way:
> Spirit divine! whoſe exhalation greets
> The ſenſe of Gods with more than mortal ſweets.

Hence *Ambres* are *anointed ſtones*. They were, as Dr. *Stukely* obſerves, the original patriarchal altars for libations and ſacrifices, and mean in general their altars, whether moveable or immoveable; or, as we may ſpeak, their



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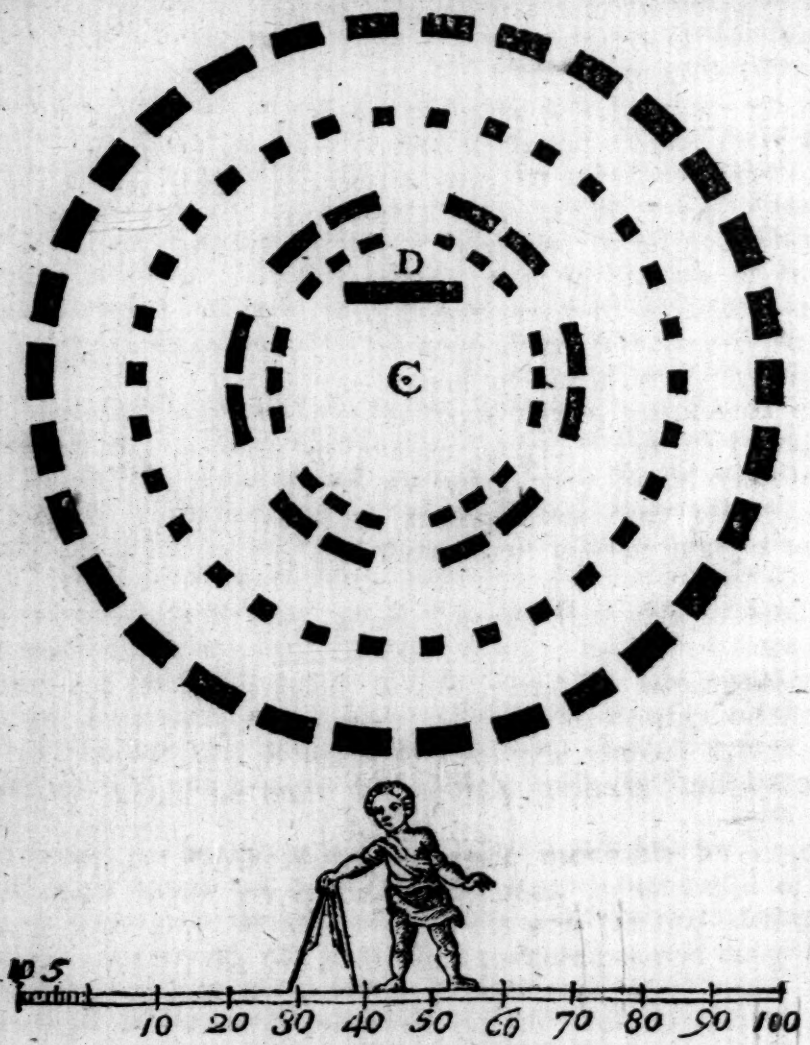
A PLAN *of the whole* BUILDING, *as it was originally. Taken with great Exactneſs by* INIGO JONES.



C. The work itſelf, in the inmoſt part whereof there is a ſtone, appearing not much above the ſurface of the earth (and lying towards the eaſt) four feet broad, and ſixteen long; whether it be an altar or no, I leave to the judgment of others, becauſe ſo overwhelmed with the ruins of the work, that I could make no ſearch after it, but with much difficulty took the aforeſaid proportion thereof; yet I apprehend no valid reaſon to the contrary, except that the whole conſtructure being circular in form, the altar ſhould rather have been placed upon the center of the circle, than inclining to the circumference; nevertheleſs it cannot be denied, but being ſo ſited, the cell (as I may call it) was thereby left more free for the performance of thoſe ſuperſtitious rites which their idolatry led them to.——D. The ſuppoſed altar.

their temples; which imply an altar properly incloſed with ſtones and a ditch, or ground dedicated and ſet apart for public celebration of religious rites.

The ſame Antiquarian has given us, from *Vaillant*, three medals ſtruck by the city of *Tyre*, in honour of their illuſtrious founder. In the firſt are repreſented *two pillars*, on the one ſide an *altar* with fire burning, on the other an *olive* tree: Underneath AMBROCIE ΠΕΤΡΕ: The inſcription COL. TYR. METR. In the ſecond, *Hercules* ſacrificing on the *altar*, and *two pillars* erected near. In the third, an *olive* tree between *two pillars*, and an altar underneath.

Such then were the *pillars* of *Hercules*, who led Colonies to *Africa*, *Spain*, and the *Britiſh* iſles; and erected every where theſe ſtanding monuments of himſelf and the Patriarchal religion which he planted. Nor is it at all improbable that the works before us might be one of thoſe erected by the ſame great mercantile hero. Dr. *Halley* was at *Stonehenge* in the year 1720, and he obſerved, from the general wear of the weather upon the ſtones, that the work muſt be of extraordinary antiquity; poſſibly 3000 years old. And I am perſuaded, by the niceſt chronological diſcuſſion, that this would correſpond pretty exactly with the time of the *Tyrian Hercules*.

STONEHENGE is not erected upon the *very* ſummit of an hill, but pretty near it; and for more than three quarters of the Circuit, you aſcend to it very gently from lower ground; but from the North the aſcent is ſharper. It is compoſed of *two circles* and *two ovals*, reſpectively concentric. And the greatneſs of lights and ſhades, as well as their variety, ariſing from the circular figure, gives it all poſſible advantage. The whole is incloſed within a circular ditch, originally 30 cubits broad; but through length of time, and the infinite number of carriages and horſes which have viſited the place, it is now levelled very much. The diſtance between the verge of this ditch on the inſide, quite round, and the work of the temple, is equal to the diameter of the temple itſelf. The *vallum* of the ditch, which incloſes the area, or court, is inward, and makes a circular terrace. Upon the *vallum*, at different places, are two ſtones,

which puzzle all enquirers. There are alſo upon the *vallum* two ſemicircular cavities, or hollows, wherein probably water vaſes were ſet. As in the temple of *Solomon*, large brazen vaſes were ſet for water in the courts; ſo doubtleſs in the ceremonies and ſacrifices, which were practiſed here, water was made uſe of. It is very obſervable, that theſe two ſemicircular hollows, where the water vaſes are ſuppoſed to have ſtood, are placed alternately with the two ſtones upon the *vallum*. What the meaning of this uniformity is, and why the *Druids* placed them ſo, is very difficult to ſay, and muſt be left to the future enquiry of the curious. There is alſo a large ſtone lying within the entrance of the area, which in all likelihood ſerved by way of table, upon which the victims were diſſected and prepared. There is one leaning ſtone likewiſe, ſtanding without the area, which was the *Crwm leche*, or bowing-ſtone. And there ſeems to have been another ſtone lying upon the ground, by the *vallum* of the Court, directly oppoſite to the entrance of the avenue.

When you enter the building, and caſt your eyes around upon the yawning ruins, you are ſtruck into an extatic reverie. which none can deſcribe, and they only can be ſenſible of that feel it. Other buildings fall by piecemeal, but here a ſingle ſtone is a ruin. Yet is there as much of it left undemoliſhed, as enables us very ſufficiently to recover its priſtine form.

In the admeaſurement of this ſtupendous work, take a ſtaff ten feet four inches and 3-4ths long, divide it into ſix equal parts; theſe are the cubits of the ancients; each cubit is divided into ſix parts, and theſe are palms. Such is the original meaſure of the founders of *Stonehenge*. With reſpect to the outer row of ſtones, the intention was this: they were to form a circle, whoſe diameter was to be ſixty cubits. Accordingly each ſtone was to be four cubits broad, and each interval two cubits. Now thirty times four cubits is twice ſixty; and thirty times two cubits is ſixty. So that thrice ſixty cubits compleats a circle, whoſe diameter is ſixty cubits. Thus a ſtone and an interval in this outer circle makes three ſquares; two allotted to the ſtone, and one to the interval; which, for ſtability and beauty, in ſuch a work as this,

this, is a very good proportion. Had the ſtones and intervals been equal, the work would have ſunk to the eye; or had each interval taken up two parts and the ſtone one, the ſolidity of the ſtructure had been loſt. The general deſign is manifeſt in the ſeven ſtones now remaining at the grand entrance. Theſe ſufficiently ſhew what was ſtrictly the intent of the founders, and where they took the liberty to abate a little of that ſtrictneſs, and with excellent judgment, ſo as to produce a mighty good effect. There is one thing worthy to be remarked here, and that is, that the chief buſineſs being to be performed in the inſide of the temple, the beſt face of the ſtones is ſet inward. They who carefully view *Stonehenge*, will eaſily ſee that the inſide of the ſtones of this outer circle are ſmootheſt, beſt wrought, and have the handſomeſt appearance. For ſo the polite architects of the eaſtern part of the world beſtowed more elegance within their temples than without. Not as our modern *London* Builders, who carve every moulding, and crowd every ornament which they borrow out of books, on the outſide of our public ſtructures, that they may the more commodiouſly gather duſt and ſmoke. The truth is, good ſenſe and obſervation of nature produces the ſame ideas in all ages and nations. Our *Druids* probably obſerved, that God Almighty, in forming the body of a man, made all the external parts great, bold, and round, with ornament ſufficient; the beauty conſiſting chiefly in the fitneſs of the proportions, in ſymmetry and plainneſs: while it is in the inſide that he has diſplayed all the *minutiæ* of divine ſkill. And they, in their way, did the like in *Stonehenge*; and to carry on the parallel, while the outſide of this work is all eaſy, round and circular, yet in the poſition of the inner ſtones they have uſed a certain configuration, perplexed and involved enough to all appearance, though full of beauty when thoroughly underſtood. For they made choice of two centers, inſtead of one; perhaps with a view to ſpread a pleaſing intricacy over their work, ſomewhat in the faſhion of a labyrinth, which yet in itſelf may be very regular and perfect. This will be explained ſoon, when we come to conſider the inner ſtructure.

In the mean time, what we have further to obſerve concerning the ſtones of this outer circle is as follows:

They are four cubits broad, two cubits thick, and nine cubits high. And on the top of every two of them are placed two huge head-ſtones, by way of architrave, or rather impoſt or corniſh, properly ſpeaking. For theſe head-ſtones are not made to ſupport any thing above them, as is the nature of an architrave, but for the ſtability and ornament of what ſupports them: which is the nature of an impoſt or cornice. Theſe impoſts are ſix cubits long, two cubits broad, and a cubit and a half high. Tho' theſe bodies of ſtone never had, nor were intended to have any mouldings upon them, like *Greek* or *Roman* works; yet they are wrought or chiſeled, though in quite a plain manner, and ſuitable to the upright ſtones which ſupport them, which are alſo chiſeled in the ſame plain way themſelves. The chiſeling of the uprights is only above ground. That part of them which is fixed in the earth, is left in the original natural form. One thing more is worth obſerving concerning theſe uprights, that is, that they are moſt judiciouſly made to diminiſh a little every way; ſo that at the top they are but three cubits and a half broad, and ſo much narrower as to ſuffer their impoſts to hang over a little, or (to ſpeak in proper terms) to project over the heads of the uprights, both withinſide and without. By this exquiſite contrivance, two admirable purpoſes are compleatly anſwered, I mean thoſe of *ſtrength* and *beauty*: for thus the uprights acquire a new firmneſs, as being much leſs in danger of ſwerving any way, or falling by their own weight: and at the ſame time the impoſts, which are not broader than the thickneſs of the ſtones at bottom, which ſupport them, have a moſt graceful effect, by projecting a little, without danger of ſurcharging them. We ſee here plain, natural, eaſy geometry, that we may call the firſt rudiment of art, deduced from common ſenſe and reaſon.

There is alſo, with reſpect to this outer circle, another particular highly deſerving our notice; and that is, a moſt artful variation from the ſtrict geometry of this circle. For the aperture of the grand entrance is ſomewhat wider than the reſt. This ſhould ſeem a bold deviation from order; yet it is no leſs than a *Vitruvian* rule, to relax the intercolumniation juſt in the middle of the portico in the front of a temple, and over againſt the door.

And

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A Proſpect of *Stonehenge* from the *Weſt*.

And this is the reality of the caſe before us. But, alas! our *Britiſh Druids* knew nothing of *Vitruvius*. They deduced this knack from an authority much ancienter than him, that is to ſay, from pure natural reaſon and good ſenſe. Nor does the acquiſition of this additional beauty at all hurt the reſt of the work. The aperture ought ſtrictly to have been two cubits, equal to the other apertures. But they have advanced it to two cubits and a half. This only crowds the next intervals on each ſide a very ſmall matter nearer, the reſt preſerving their due diſtance quite round. And in the work itſelf this is obvious to the naked eye. Again, there is another remarkable particular obſerved by our *Druids*. Becauſe the apertute of the principal entrance which we are ſpeaking of is wider than the reſt, they have made the impoſt over it thicker than the reſt. And this is equally obvious to the naked eye. This was the more effectually to ſecure it from breaking. But this additional thickneſs they have put below. For they were ſenſible that it would have produced an ill effect had it been put at top; as it would have broke the line of that noble cincture, which ſurrounds the whole. It muſt be owned that this was incomparably well adjuſted; and the breadth of the ſtone, which hangs over in this place, is really aſtoniſhing. The ſtones that compoſe this grand front have much deviated forwards from the true perpendicular, and are in ſuch danger of falling, that nothing can well prevent it but the maſonry of the mortaiſe and tenon of the impoſt.

Through the middle of the principal entrance runs the principal line of the whole work, the diameter from North-Eaſt to South-Weſt. This line cuts the middle of the altar, length of the cell, the entrance into the court, and ſo runs down the middle of the avenue to the bottom of the valley, for almoſt two thouſand feet together. This is very apparent to any one at firſt ſight, and determines this for the only principal entrance of the temple. All the other intervals of the ſtones of the outer circle have no pre-eminence in any reſpect.

Nothing in nature could be of a more ſimple idea than this vaſt circle of ſtones with its *corona* or crown work at top; and yet its effect is truly majeſtic and venerable, which is the main requiſite in ſacred ſtructures. A ſingle

ſtone

ſtone of the ſize of theſe is a ſight worthy of admiration; but the boldneſs and great relievo of the whole *compages*, can only be rightly apprehended from a view of the original. On the outſide, the impoſts are rounded a little, to humour the circularity of the deſign. But within they are ſtrait: ſo that the crown-work on the inſide makes a polygon of thirty ſides. But this little artifice, without leſſening the beauty of the work in the leaſt, (if it does not add to it, as I for my part am inclined to think) gives much ſtrength to the whole, and to the impoſts in particular.

Of the outer circle, which in its perfection conſiſted of ſixty ſtones, thirty uprights and thirty impoſts, there are now more than half the uprights, viz. 17, left ſtanding. Eleven of theſe uprights remain, contiguous, by the grand entrance, with five impoſts upon them. One upright at the back of the temple, or on the ſouth-weſt, leans upon a ſtone of the inner circle. There are ſix more lying on the ground, whole and in pieces. So that twenty-four out of thirty are viſible at the place. There is but one impoſt more in its proper place; and but two lying upon the ground. So that twenty-two impoſts have been carried off by rude and ſacrilegious hands for other uſes. One of which is now lying in *Durrington* field, and another in the river at *Bulford*; the means of further conveyance having failed. However, it cannot but be a ſingular pleaſure to a regular mind to walk round and contemplate theſe ſtately ruins. And thus much for the outer circle.

Five cubits inward, meaſuring from the inſide of this exterior circle, you come to another circle of much ſmaller ſtones. This circle was made by a radius of twenty-four cubits drawn from the common centers of the work. The ſtones which compoſe it are forty in number, forming, with the outer circle, a circular portico, open to the heavens; a moſt beautiful walk, and of a pretty effect. They do not preciſely correſpond with thoſe of the outer circle (thoſe two excepted upon the principal line of diameter at the grand entrance); and indeed a much better effect is produced by this method, than if they had ſo correſponded: for the beholder muſt have judged a regularity too formal and trifling. The ſtones of this circle

are

are truly flat parallelograms. Their general and designed proportion is, two cubits broad, one cubit thick, and four cubits and a half high. These were their stated proportions, being every way (as you may observe) the half of the outer uprights. Such seems to have been the original purpose of the founders, though not very precisely executed. In some places the stones are broader than the intervals; in some otherwise. There are scarce any of these entire as to all their dimensions. They also diminish a little upwards, as the uprights of the outer circle do. It is further observable that the two stones of the principal entrance of this lesser circle, correspondent to that of the outer circle, are broader and taller, and set at a greater distance from each other. It is evident too that they are set somewhat more inward than the rest.

It is not easy to say what the true reason of this is. This however is apparent from it, that they eminently point out the principal entrance of that circle. There are no imposts over the heads of these stones. They are sufficiently fastened into the ground; and imposts would have neither been security nor ornament to them. They are also of a harder kind of stone than the others, as they are smaller, the better to resist violence.

There are but nineteen of the whole number left, eleven of which are still standing, and five particularly in one place continuous. The walk between these two circles, which is three hundred feet in circumference, must have been very noble and delightful. Probably it gave *Inigo Jones* the idea of designing that fine circular portico, which is one great beauty, among many, in his drawings for *Whitehall*, published lately from the originals by my Lord *Burlington*. Such a circular portico put in execution would have a marvellous effect, and much exceed a common gallery in use; because it is a perpetual walk, without turning back. In a word, it would well become a royal residence. The *Druids* most undoubtedly had no further meaning in these two circles, than to make use of the even numbers of 30 greater, and 40 smaller stones. And this was to produce a more perplexed variety, by the interstices having no regard to one another: a circumstance which renders contemptible that notion of *Grecian* beauty, in setting the

the pillars of circular porticos on the ſame radius, pillar anſwering to pillar, and intercolumniation to intercolumniation.

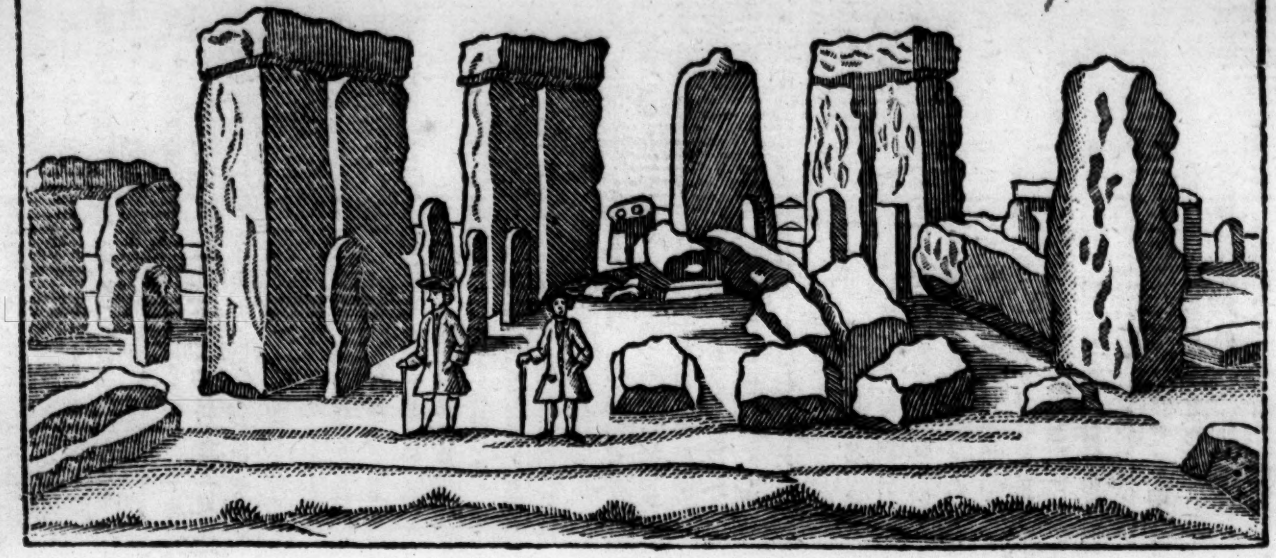
All that is neceſſary to be ſaid more concerning theſe two circles is, that they certainly added much to the ſolemnity of the place, and the duties performed there, by the frequency and variety of their intervals.

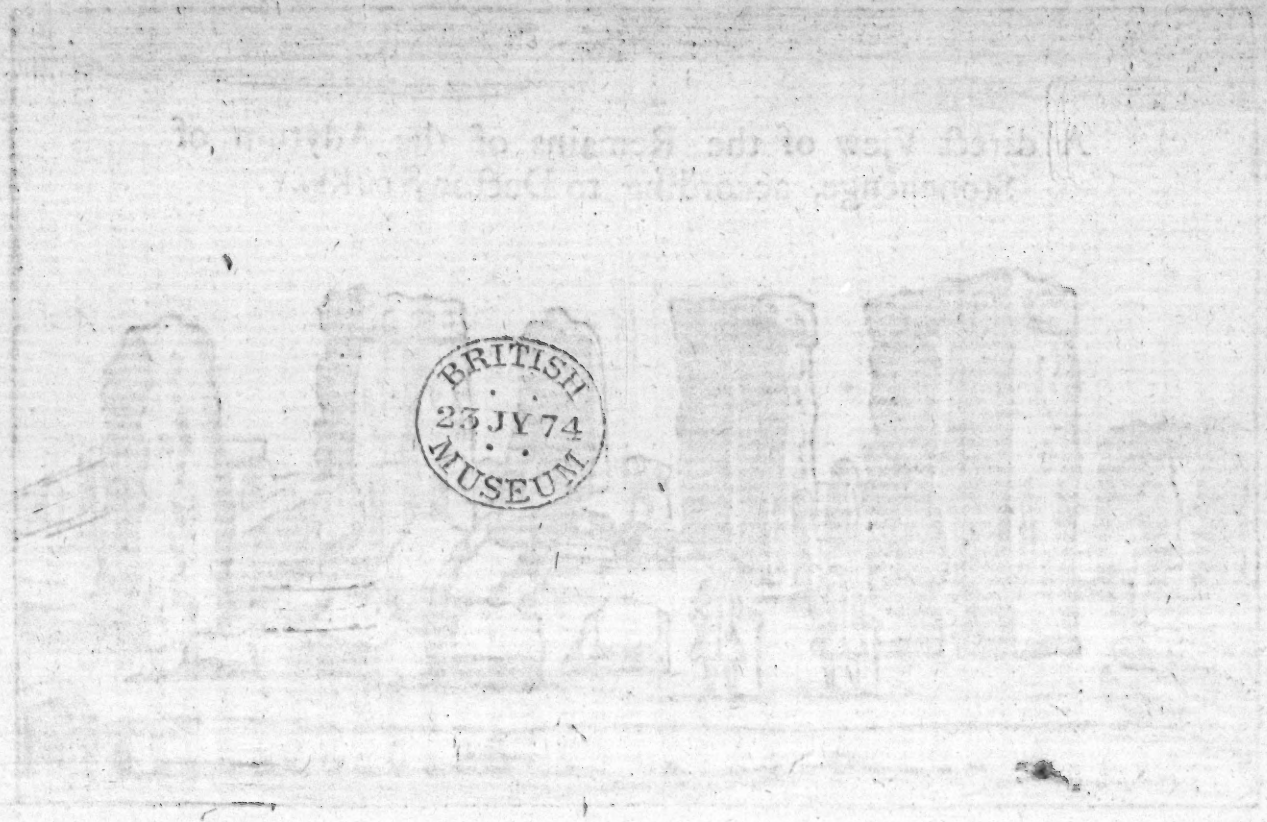
When you have paſſed the ſecond circle, you behold the *Cell* or *Adytum*. This is a moſt noble and beautiful *ellipſis*. Dr. *Stukely* thinks that there is nothing like it in all antiquity; and that it muſt have been an original invention of the *Druids*; a moſt ingenious contrivance to relax the inner and more ſacred part of the temple, where they performed their religious offices. Thoſe who were in the inſide, when this ſtructure was in perfection, muſt have ſeen a grand effect produced from this elliptical figure, included in a circular *Corona*, having a large hemiſphere of blue ſky for its covering.

The exterior oval is compoſed of certain *compages* of ſtones, which Dr. *Stukely* calls *Trilithons*; becauſe made each of two uprights with an impoſt at top. They are all remaining, being five in number. Not a bit is loſt, but what miſchievous people have knocked off with hammers (a practice which ſtill continues) to ſee whether, as the vulgar notion would have it, the ſtones were factitious.

This elliptical cell, or *adytum*, is formed by a radius of twelve cubits and a half from two centers, as to the inner curve. But the exterior takes a *radius* of fifteen cubits. For theſe ſtones are two cubits and a half thick. The two circles are turned into one oval by a *radius* of thirty cubits (after the uſual manner) ſet in the two centers where the circles interſect. The former centers are twelve cubits and a half diſtant from each other, the length of the radius. The ſame oval is obtained by a ſtring of ſixty cubits, the ends tied together, and turned round upon two centers, according to the gardener's method. An oval formed, as this is, upon two centers coinciding with each other's circumference, or, which is the ſame thing, whoſe centers are diſtant from each other the length of their radius, is moſt natural and moſt beautiful, being the ſhape of an egg. Moſt probably theſe religious

A direct View of the Remains of the Adytum of Stonehenge, according to Doctor STUKELY.





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religious philoſophers had a meaning in thus including an egg-like figure within a circle, more than mere affectation of variety. For the *Phœnicians* and *Egyptians* looked upon the egg to be the principle of all things. And the *Druids* were very fond of wrapping up all their learning, and even their moral precepts, in ſuch kinds of myſterious and enigmatical figures. The ſame compariſon or reſemblance was made uſe of by the *Chaldeans*, *Perſians*, *Indians*, and *Chineſe*. The author of the hymns attributed to *Orpheus* makes the firſt-born God, named by the *Greeks*, *Phanes*, to be produced from an egg. This was the firſt-begotten God, mentioned by *Athenagoras* to have been hatched from the egg, as the followers of *Orpheus* taught.

The height and breadth of the ſtones of this exterior oval is enormous. And to ſee ſo many of them placed together with exactneſs in a nice and critical figure: to conſider, not a pillar, but a whole wall, a ſide, and end of a temple of one ſtone, creates ſuch an emotion in the mind, as is not eaſy to be expreſſed. The uprights are each four cubits and a half broad at the bottom; but grow narrower towards the top, in order to leſſen their weight. This widens the interval, but contributes very much to their ſtability. Each *trilithon* is ten cubits, and each interval about ſix. Of theſe there are five in number, three of which are entire. Two are ruined indeed in ſome meaſure, but the ſtones remain *in ſitu*; this part of the work being the moſt perfect of the whole. That at the upper end is exceeding ſtately, though in ruins; one of the uprights being fallen, the other leaning. As you look from the grand entrance towards the altar, the jambs of the two hithermoſt *trilithons* preſent themſelves with a magnificent opening twenty-five cubits wide. One remarkable particular in the conſtruction of this oval is, that the two hithermoſt *trilithons* correſponding, *i. e.* next the grand entrance on the right hand and on the left, are exceeded in height by the two next in order, and thoſe by the *trilithon* behind the altar: Thus improving in height and beauty from the lower to the upper end of the choir. Hence their reſpective heights are thirteen, fourteen, and fifteen cubits.

This

This oval adytum meets the eye to great advantage in another reſpect from the grand entrance. Had there been ſix *trilithons*, the oval indeed would have been complete; but then the deſign of the whole temple had been ſpoiled. Becauſe that ſixth *trilithon* muſt have ſtood directly in the way that leads from the grand entrance, and ſo have blocked up all view of the inner part of the temple. The *Druids* therefore, with great judgment, left out one *trilithon*; and thus you have a magnificent opening to the altar. By this contrivance there is left a diſtance of five cubits between the jams of the opening of the adytum and the inner circle in front; the very ſame diſtance which there is between the inner and outer circle. If a choir in this form was executed by a maſterly hand, it muſt have a very extraordinary effect.

Dr. *Stukely* is of opinion that *Inigo Jones*, from this adytum, projected the plan of the Surgeon's Theatre in *London*, a fabric for ſeeing and hearing much admired by all good judges; and which Lord *Burlington*, out of a ſpirit truly noble, and a great love for the memory of that excellent architect, has lately repaired at his own charge, and with his own admirable ſkill. "I find (ſays he) the Surgeon's Theatre (or rather Amphitheatre) is formed from the ſame proportion as our adytum; the tranſverſe and conjugate diameters being as four to three, viz. forty feet and thirty feet. And I believe it will ſcarce be doubted that Mr. *Jones*, the architect of *Bath*, took from this our oval, the plan of the beautiful *Circus* at the end of *Gay-ſtreet*, which is one great ornament of that city."

The impoſts of theſe trilithons are all of the ſame height; and the length of ten cubits muſt be aſſigned to them. Moſt certainly, whoever undertakes to meaſure them, whether from thoſe fallen on the ground, or ſtill in their proper place, will be apt to fail in giving them juſt length. Becauſe they are formed ſomewhat broader upwards, than in their bottom part. This was done very judiciouſly upon an optical principle, which it is plain the founders were aware of. For a ſtone of ſo conſiderable an elevation, by this means only, preſents its whole face in view. Therefore they, who meaſure it at bottom, will not take its true length. And, if they take the meaſure from a ſtone in its proper place, they muſt conſider

ſider that the upper edge of theſe impoſts muſt needs have ſuffered from the weather in ſo elevated an expoſure, through the ſpace of two or three thouſand years. It is very apparent that they have ſuffered not a little. Large and deep furrows of age are viſible all around them. But if they meaſure thoſe fallen, they may well imagine that ſuch have doubly ſuffered, from weather, and from the people every day diminiſhing all corners and edges to carry away pieces with them. Again, though the inſide faces are ſtrait, yet they are rounded behind: Their outer circumference anſwering to the great oval upon which they are founded. So likewiſe their ends are made upon a radius of that oval; whence the inner face of the impoſt is ſomewhat ſhorter than the outer, and is another reaſon why their lengths may eaſily be taken ſomewhat too ſhort. So that, in this caſe, analogy and ſymmetry can only ſupply theſe defects. Therefore ten cubits is to be underſtood as their medium meaſure.

The artifice of the tenons and mortaiſes of theſe trilithons and their impoſts, together with the conformity which they bear to the outer circle, is exceedingly pretty; every thing being with geometrical truth, and as would beſt anſwer every purpoſe, from plain and ſimple principles. In the bottom-face of the impoſt, if divided into three ſquares, the two mortaiſes are made in the middle of the two outermoſt ſquares. Draw diagonal lines from corner to corner; where they interſect, is the center of the mortaiſe: which central diſtance from one to the other is ſeven cubits of the *Druid* meaſure. Each tenon is a cubit broad upon its longeſt diameter; for they are of an oval figure. An admirable contrivance this was, that the impoſts ſhould lie firm upon the heads of the uprights, and keep the uprights ſteady in their places, to ſtrengthen and adorn. We may remark this pretty device in the management of the tenons and mortaiſes. Cut an egg acroſs upon its ſhorteſt diameter or conjugate; one half therefore repreſents the ſhape of the tenons of the outer circle. Cut it acroſs upon its tranſverſe diameter; one half is the ſhape of the tenons of the adytum. 'Tis evident that the meaning of it is this: The tenons of the outer circle are higher in proportion than the others; becauſe the impoſts are leſs and lower than

than the others, and on both accounts more liable to be diſturbed by accidents or violence than the others; therefore more caution is uſed for their preſervation. And this is an inſtance of art noble and ſimple too.

Of theſe greater ſtones of the adytum, as we have obſerved already, there are none wanting. They are all upon the ſpot, ten uprights and five cornices. The trilithon firſt on the left hand is entire and in place, but vaſtly decayed, eſpecially the impoſt or cornice. There are ſuch deep holes corroded in ſome places, that the daws make their neſts in them. The next trilithon on the ſame ſide is entire, and compoſed of three moſt beautiful ſtones. The cornice happened to be of a very durable kind of *Engliſh* marble, and has not been much impaired by weather. Lord *Winchelſea* and Dr. *Stukely* took a conſiderable walk on the top of it; but it was a frightful ſituation. The trilithon at the upper end of the adytum was an extraordinary beauty. But, alas! through the indiſcretion probably of ſome body digging there, between them and the altar, the noble impoſt is diſlodged from its airy ſeat, and fallen upon the altar, where its huge bulk lies unfractured. The two uprights that ſupported it are the moſt delicate ſtones of the whole work. They were above thirty feet long, well chiſeled, finely tapered and proportioned in their dimenſions. That which ſtood ſouthward is broken in two, and lying upon the altar. The other ſtill ſtands entire, but leans upon one of the ſtones of the interior oval. The root-end or unhewn parts of both are raiſed ſomewhat above ground. We cannot be aſſured of the true height of this, when it was perfect, but we are ſatisfied that the fifteen cubits aſſigned muſt be the loweſt. The next trilithon, which is that towards the weſt, is entire; except that ſome of the end of the impoſt is fallen clean off, and all the upper edge is very much diminiſhed by time. The laſt trilithon, that on the right hand of the entrance into the adytum, has ſuffered much. The outer upright, being the jam of the entrance, is ſtill ſtanding. The other upright and the impoſt are both fallen forwards into the adytum and broken, each into three pieces. We ſuppoſe this alſo to have happened from the folly of digging near it. That which is left

ſtanding

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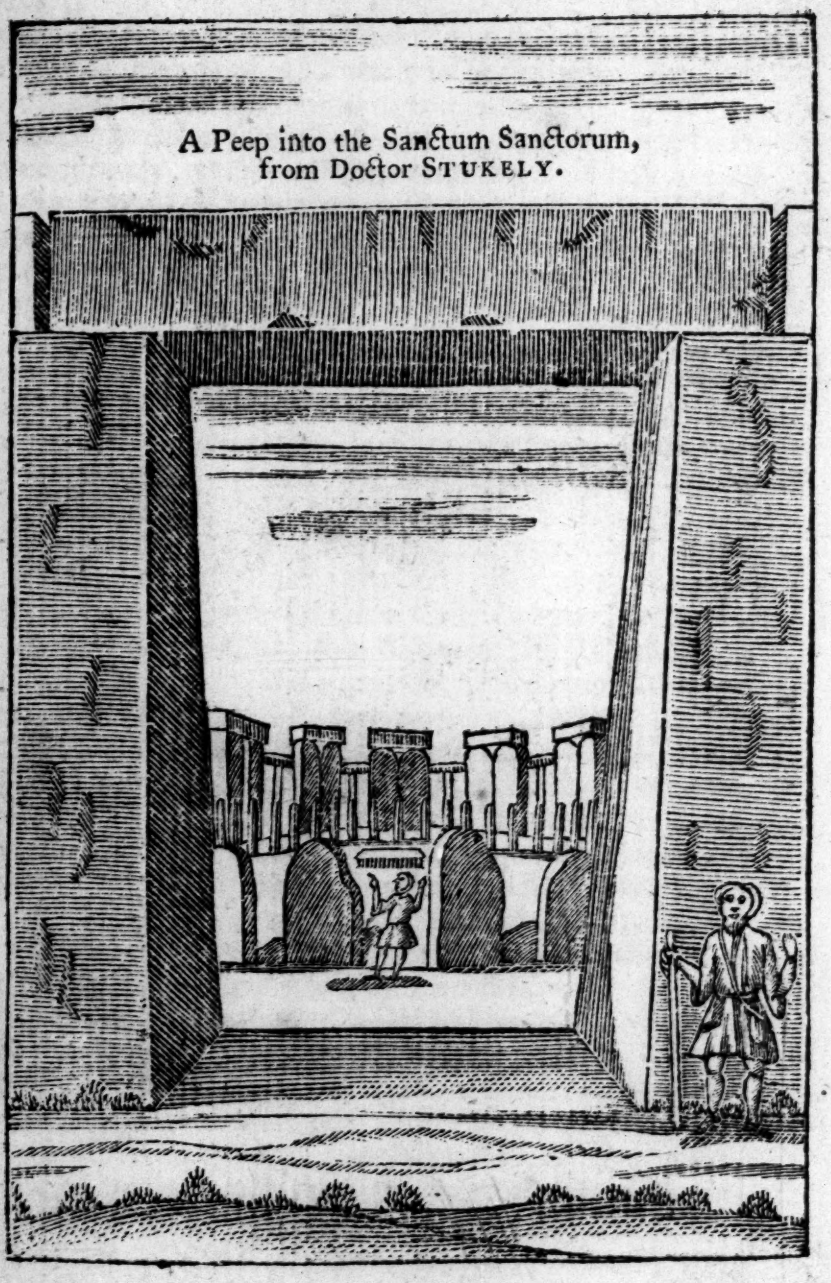
A Peep into the Sanctum Sanctorum,
from Doctor STUKELY.



ſtanding has a cavity worn in it by the weather, which two or three perſons may ſit in.

The ſtones of the interior oval are placed two cubits from the other. They were nineteen in number, at about the central diſtance of three cubits; each ſtone being a cubit and a half broad, and the interval the ſame. Their height is unequal, like that of the trilithons, riſing higher towards the upper end of the adytum. At a medium it is eight feet, or four cubits and four palms. From the ruins of thoſe that are left, we may well ſuppoſe that the firſt next to the entrance and loweſt were four cubits high; and the moſt advanced height behind the altar might be five cubits, and perhaps more. Theſe ſtones are in form ſomewhat like an *Egyptian* obeliſk, tapering a little upwards. They are of a much harder kind than the reſt, as are the ſtones in the ſmaller circle already deſcribed; ſo that what is wanting in bulk is compenſated in ſolidity. Of theſe there are only ſix remaining upright. The ſtamps of two are left on the ſouth ſide by the altar. One lies behind the altar, dug up, or thrown down by the fall of the upright there. One or two were thrown down probably by the fall of the upright of the firſt trilithon on the right hand. And a ſtump of another remains by the upright there, ſtill ſtanding.

The altar is laid towards the upper end of the adytum, at preſent flat on the ground, and ſqueezed (as it were) into it by the weight of the ruins upon it. 'Tis a kind of blue coarſe marble (the better to reſiſt fire) ſuch as comes from *Derbyſhire*, and is laid upon tombs in our churches and church-yards. Thus *Virgil* deſcribes an ancient altar after the *Etruſcan* faſhion, and which probably had remained from patriarchal times.

Ædibus in mediis nudoque ſub ætheris axe
Ingens ara fuit. EN. II.

An altar vaſt in the mid-temple lay
And under open ſky.

Servius upon the 3d *Georgic* ſays, in the middle of the temple was the place of the Deity; the reſt was only

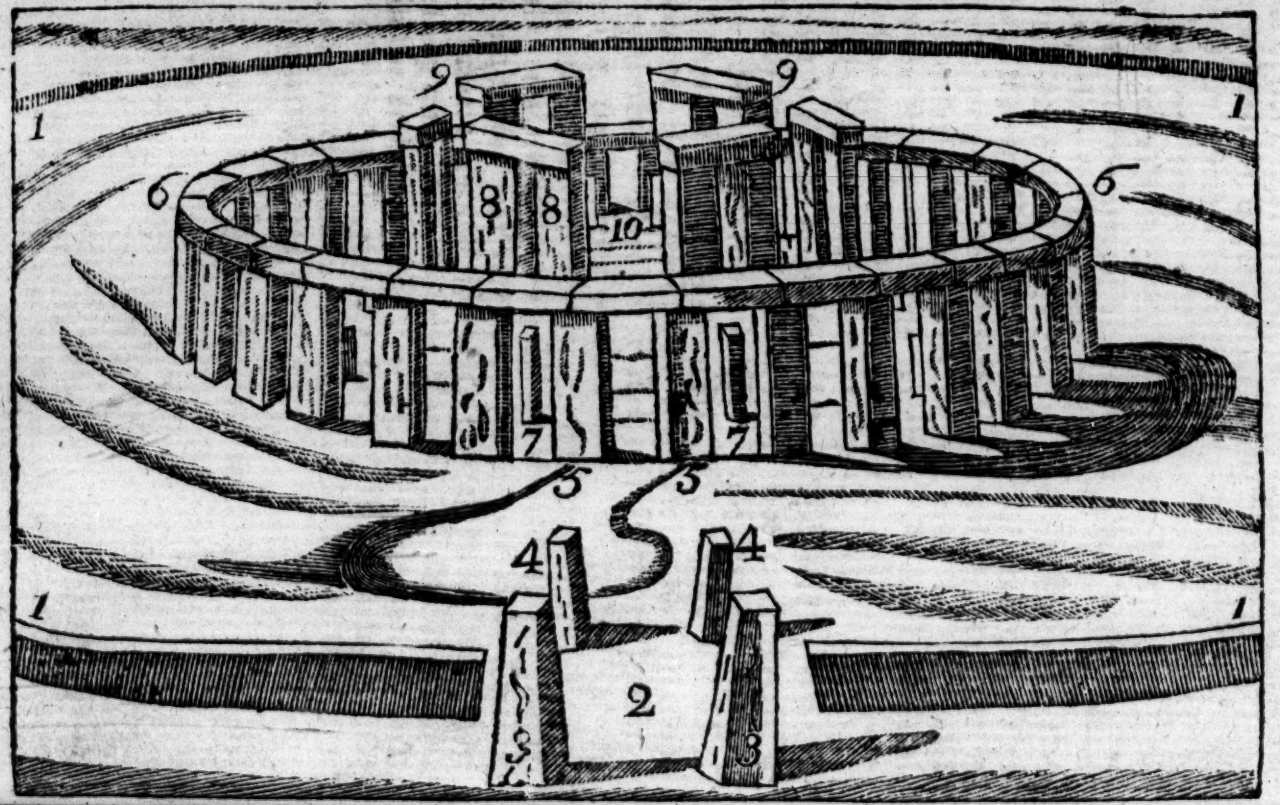
ornamental. This altar is placed a little above the *focus* of the upper end of the ellipſis. Its intended length ſeems to have been ten cubits, equal to the breadth of the trilithon before which it lies; but it is very difficult to take this meaſure truly. 'Tis two cubits and a half in breadth, and exactly a cubit in thickneſs; having been ſquared, and commanding as much ſpace around it as was neceſſary for the miniſtration.

Thus have we finiſhed, with the aſſiſtance of *Dr. Stukely*, the work or principal part of this celebrated wonder; properly the temple or ſacred ſtructure, as it may be called. Though its loftieſt creſt be compoſed but of one ſtone, laid upon another. A work, as Mr. *Webb* ſays juſtly, built with much art, order, and proportion. And it muſt be owned, that they, who had a notion that it was an unworthy thing to pretend to confine the Deity in room and ſpace, could not eaſily invent a grander deſign than this, for ſacred purpoſes; nor execute it in a more magnificent manner. Here ſpace indeed is marked out and defined, but with the utmoſt freedom and openneſs. Here is a *Kebla* intimating, but not bounding, the preſence of the Deity. Here the variety and harmony of four different circles preſents itſelf continually new, every ſtep we take, with opening and cloſing light and ſhade. Which way ſoever we look, art and nature make a compoſition of the higheſt guſto, and create a pleaſing aſtoniſhment very appoſite to ſacred places. But in the duſk of evening, or by the uncertain moon's dim light (as we have often ſeen it) the wondrous pile looks doubly venerable, and its extended ſhades ſtrike the ſpectator with a ſacred awe.

Explanation

BRITISH MUSEUM
23 JY 74

The BUILDING *in* PERSPECTIVE, *from the North East, being the grand Entrance, when in its perfect State. According to* INIGO JONES *and* WEBB.



Explanation of the annexed PERSPECTIVE VIEW, *whereby the general Compoſure of the particular Parts of the Uprights are together all ſeen, and by which the ſtately Aſpect and magnificent Greatneſs are apparently conſpicuous.*

THE whole building, which is of a circular form, is one hundred and ten feet diameter, double winged about, without a roof, anciently environed with a deep trench, ſtill appearing, about thirty feet broad. So that betwixt it and the work itſelf, a large void ſpace of ground being left, it had, from the plain, three open entrances, the moſt conſpicuous thereof lying north-eaſt. At each of which was raiſed, on the outſide of the aforeſaid trench, two huge ſtones gatewiſe, parallel whereunto, on the inſide, were two others of leſs proportion. The inner part of the work, conſiſting of an *hexagonal* figure, was raiſed, by due ſymmetry, upon the baſes of four equilateral triangles (which form'd the whole ſtructure); this inner part likewiſe was double, having within it alſo, another *hexagon* raiſed, and all that part within the trench ſited upon a commanding ground, eminent and higher by much than any of the plain lying without, and in the midſt thereof, upon a foundation of hard chalk, the work itſelf was placed, ſo that, from what part ſoever they came into it, they roſe by an eaſy aſcending hill.

1. The trench that goes quite round the building, at about 35 yards diſtance from it.
2. The avenue, or grand entrance at the north-eaſt.
3. The great ſtones which made the entrance from the outſide of the trench; ſeven feet broad, three thick, and twenty high.
4. The parallel ſtones on the inſide of the trench, four feet broad and three thick, but they lie ſo broken and ruined by time, that their proportion in height cannot be diſtinguiſhed, much leſs exactly meaſured.
5. The pylaſters of the outward circle, or ſupporters of the open gallery, according to *Cambrenſis*.
6. The architraves incumbent on them.
7. The perpendicular ſtones of the inner circle.
8. The pylaſters of the great hexagon.
9. The architraves that adorn them.
10. The pylaſters of the leſſer hexagon.

The whole number of ſtones, of which this moſt ſuperb temple was compoſed, is as follows, *viz.*

	No. of Stones.
Uprights of the great circle -	30
Impoſts forming the cornice of ditto	30
The interior circle - -	40
Uprights of the exterior oval -	10
Impoſts of ditto - - -	5
Stones of the interior oval -	19
The altar - - -	1
There are beſides theſe, two ſmall ſtones ſtanding within the *vallum*, their uſe uncertain - -	2
A large table-ſtone for preparing the victims, lying juſt within the entrance of the *area* - -	1
The *crwm leche*, or bowing-ſtone, leaning without - - -	1
There ſeems to have been another by the *vallum*, directly oppoſite to the entrance	1
In all	140

The *avenue* of *Stonehenge*, with the *curſus* or *Hippodrome* adjoining, though elegant and uſeful parts of the whole, and very apparent, yet were never taken notice of by any who have written on this ſubject, till Dr. *Stukely* remarked them.

The avenue anſwers to the principal line of the whole work, the north-eaſt, where the ſun riſes when the days are longeſt. *Plutarch*, in the life of *Numa*, ſays, the ancients obſerved the rule of ſetting their temples with the front to meet the riſing ſun. This was in all probability a patriarchal rite. This avenue extends itſelf in a ſtrait line down to the bottom of the valley, with a delicate deſcent. Two ditches, on each ſide of it, run perfectly parallel to the bottom, 40 cubits aſunder. The earth of the ditches was thrown inward, and ſeemingly ſome turf on

on both ſides heaped upon the avenue. About the midway there is a pretty depreſſure not from art but nature, which diverſifies it agreeably, and has a charming effect. It is preciſely a thouſand cubits from the bottom to the entrance of the *area* of *Stonehenge*. Dr. *Stukely*, on his firſt examination of this noble work, apprehended this to be the termination of the avenue. But upon a more accurate view in the following ſummer, he found it to extend much farther, and to divide itſelf at the bottom of the valley into two branches. The eaſtern branch goes a long way directly eaſt, pointing to an ancient, but now diſuſed ford of the river *Avon*, called *Radſin*; and beyond that the viſto of it bears directly to *Haradon-Hill*, beyond the river. The weſtern branch from this termination at the bottom of the hill, a thouſand cubits from the area of *Stonehenge*, goes off with a ſimilar ſweep at firſt; but then it does not throw itſelf into a ſtrait line immediately, as the former, but continues curving along the bottom of the hill till it meets the *curſus* or race-courſe.

From the bottom of the valley the wing of the avenue turns off to the right with a circular ſweep, and then in a ſtrait line proceeds eaſtward up the hill. It goes juſt between thoſe two moſt conſpicuous groups of barrows, crowning the ridge of that hill eaſtward of *Stonehenge*. Theſe two groups of barrows are, each of them, generally called the Seven Kings Graves. When the avenue firſt divides and turns off, at the bottom of the valley, it is much obſcured by the wheels of the carriages that go over it for a great way together, for it is the road to *Lavington*. Nevertheleſs a curious eye ſees all the traces of it without difficulty, till it is got higher up the eaſy aſcent of the hill, and out of the common road. Then it is very apparent, and conſiſts of the two little ditches, as before, exactly parallel, and ſtill forty cubits aſunder. Upon the elevation of this hill it is 2700 feet from the beginning of this wing of the avenue at the bottom of the valley. And from this hill it ſtill continues in the very ſame direction eaſtward, till it is unfortunately broken off by the ploughed ground three hundred feet from hence. This ploughed ground continues for a mile together, as far as the river's ſide at *Ameſbury*; ſo that it is impoſſible

to trace it any farther. Yet one would think that the founders would never begin an avenue at the bottom of a valley, but rather on an hill; and that for this reaſon, that they might give notice by fires in the morning of thoſe days on which they had held their grand feſtivals. For it was the cuſtom of the *Druids* to give notice by fires of the quarterly days of ſacrifice. And indeed, if you carry the avenue on in the former direction eaſtward, and ſo mount the next hill, whereon ſtands *Veſpaſian*'s camp, we find a place exactly ſuited to the purpoſe. For this hill commands a very extenſive proſpect. One thing is obſervable, that there is a bank acroſs the bottom of the valley, for the more commodious paſſage of the religious ceremony, which much ſtrengthens the conjecture of the avenues having reached hither. Let us cloſe this ſection with the following remark, that this very avenue is proof enough that *Stonehenge* is not a ſepulchral monument; none of which were ever known to have avenues of this extent leading to them, if they had any at all. But this notion requires no formal confutation.

About half a mile north of *Stonehenge*, acroſs the firſt valley, is the *curſus* or *hippodrome*, diſcovered by Dr. *Stukely*, Aug. 6, 1723. 'Tis a noble monument of antiquity, and very much illuſtrates the preceding account of *Stonehenge*. It was the univerſal cuſtom to celebrate feaſts, games, exerciſes and ſports, at the more public and ſolemn ſeaſons of ſacrifice. And this curſus muſt have been the place for ſuch exerciſes. This great work is included between two ditches running eaſt and weſt in a parallel, and is two hundred cubits in breadth, and ſix thouſand cubits, or two *Engliſh* miles in length. A moſt noble work! contrived to reach from the higheſt ground of two hills, and extended the whole intermediate diſtance over a gentle valley. So that the whole *courſe* lies conveniently under the eye of the moſt numerous aſſembly of ſpectators. To render this yet more convenient for proſpect, it is projected on the ſide of a riſing ground looking chiefly towards *Stonehenge*. And here one can hardly help indulging one's imagination with the thoughts of the delightful ſpectacle they muſt have had from the temple, when this vaſt plain was crowded with chariots,

chariots, horſe, and foot, attending theſe ſolemnities in innumerable multitudes. This *courſe* has two entrances; gaps being left in the ditches for that purpoſe. And theſe gaps or openings, which are oppoſite to each other in the two ditches, are oppoſite to the ſtrait part of the avenue of *Stonehenge*. It ſeems as if the turf of the adjacent ground on both ſides has been originally taken off, and laid on the whole length of the *courſe*, becauſe it appears ſomewhat higher in level. Though this was an incredible labour, yet was it a fine deſign for the purpoſe of running.

The eaſtern end of the *courſe* is compoſed of a huge body of earth, or a great bank, thrown up nearly the whole breadth of the *courſe*. This was an elevated place, very proper to contain the chairs or ſeats of ſuch as were either the judges of the prizes, or the moſt eminent ſpectators. The weſtern end of it is carved into an arch, like the end of a *Roman circus*. Here probably the chariots whirl'd round in order to turn again.

This is certainly the fineſt piece of ground (except where the public road in later ages has defaced it) that can be imagined for the purpoſe. The whole is commanded by the eye of a ſpectator in any part. In the middle is a valley, and pretty ſteep at preſent; yet only ſo as that a *Britiſh* charioteer might have a good opportunity of ſhewing that dexterity ſo applauded by *Cæſar*. The exquiſite ſoftneſs of the turf would prevent any damage from a fall.

Indeed, to the meeting of great aſſemblies, the place ſeems peculiarly adapted; for which purpoſe, I believe, the world does not afford a nobler ſpot than *Stonehenge* and its environs. Its ſituation is upon an hill, in the midſt of an extended plain, 100 miles in circuit, in the centre of the ſouthern part of the kingdom, covered with numberleſs herds and flocks of ſheep, in which reſpect the employment and the plains themſelves are patriarchal; where the air is perfectly ſalubrious and exhilarating, and the yielding turf fine as the ſurface of a bowling-green. From almoſt every adjoining eminence the proſpect is open into *Hampſhire*, *Berkſhire*, *Somerſetſhire*, *Dorſetſhire*, and takes in all the lofty hills between *Marlborough*

and *Sandy-lane*, ſuſtaining the long range of *Wanſdyke* and the *mother-church* of *Abiry*.

In ſuch a conſecrated place in the territory of the *Carnutes*, the centre of all *Gaul*, at a certain ſeaſon of the year, the *Druids* of that country were wont to meet, according to *Cæſar*; where, and by whom all controverſies were ſettled, and whoſe judgments and deciſions were readily obeyed. Their diſcipline they fetched from *Britain*, whither thoſe, who were willing to learn it, ſtill went for inſtruction.

This leads me naturally to enquire into the meaning of its ancient denomination, *Choir Gaur*; out of which the trifling Monks formed their *Chorea Gigantum*. Dr. *Stukely* judges that it imports as much as the *Great Church*, or *Grand Choir*; but has given us no other foundation for his opinion than the general deſign of ſuch works. That learned antiquarian, however, happy in all his conjectures, has not erred from the mark in this reſpect. It does indeed include that idea, and not only that, but the notion of every other purpoſe for which it can be imagined to have been intended. *CHOIR*, in the *Hebrew* or *Phœnician* tongue, is the *Concha marina*, or *round double Sea-ſhell*, which very exactly comprehends the idea of *circle within circle*, and is thence uſed to ſignify any lofty pile of building raiſed in that form; *Suggeſtus aliquis faſtigiatus inſtar Conchæ exædificatus*, ſays *Marius de Calaſhio* upon the word. And I obſerve in the medals of *Vaillant*, already taken notice of (exhibited in his ſecond vol. of Colony Coins, page 69, 148, 218, 251, 337, and by Dr. *Stukely*, in the 50th page of his *Stonehenge)* under the words AMBROCIE ΠΕΤΡΕ, in one the very figure of this ſea-ſhell, and in the two others, under the pillars and in a line with the altar, the ſame figure again; which cannot, I conceive, be ſo well underſtood to repreſent the city of *Tyre*, ſufficiently aſcertained by the legend, as the very form in which theſe *ambres* or pillars of *Hercules* were erected.

The word *GAUR* ſignifies *a gathering together of the people, collectio, congregatio*. So that the proper ſignification of the *Phœnician* name *CHOIR GAUR* is the *circular high place of the aſſembly or congregation*.

The

The vulgar opinion of its having been raiſed by *Aurelius Ambroſius* (an opinion entirely owing to the ſimilitude of ſound in the name of the adjoining town) to the memory of his nobles maſſacred on this plain by *Hengiſt*, is ſcarce worth confuting. Let it only be remembered once again, that *ambres* are *anointed ſtones*; we ſhall not then be long at a loſs for the etymon of that name, nor wonder that the neighbouring camp of *Veſpaſian*, and thence the town itſelf, ſhould be denominated from theſe *conſecrated pillars*, which compoſed the nobleſt ſtructure of the kind within theſe iſlands, or it may be in the univerſe itſelf, that of *Abiry* alone excepted.

Mr. *Webb* ſays, that the heads of oxen and deer, and other beaſts, have been found in digging in and about *Stonehenge*, as divers then living could teſtify; undoubted reliques of ſacrifices, together with much charcoal, or wood-aſhes: that the Duke of *Buckingham* particularly dug about it, it is to be feared, much to the prejudice of the work; that himſelf did the like, and found what he ſuppoſed to be the cover of a *thuribulum* or cenſer. And indeed vaſes of incenſe, oil, flower, ſalt, wine, and holy water were uſed by all nations in their religious ceremonies. So likewiſe Mr. *Thomas Hayward*, the owner of *Stonehenge*, ſome years ago (for at preſent it is the property of his Grace the Duke of *Queenſberry*) dug about it, and found the heads of oxen and the bones of other beaſts. The uſe of ſacrifices was the original and early practice of mankind, ever ſince the firſt inſtitution of them at the fall; and the form of it was much the ſame in patriarchal times and after the *Exodus*, amongſt the *Jews* and other nations. *Homer* has given us a very particular account of it, which therefore we ſhall lay before the reader in the words of Mr. *Pope*:

Then near the altar of the darting king
Diſpos'd in rank their hecatombs they bring;
With water purify their hands, and take
The ſacred off'ring of the ſalted cake;
While thus, with arms devoutly rais'd in air,
And ſolemn voice, the prieſt directs his pray'r.
So *Chryſis* pray'd, *Apollo* heard his pray'r:
And now the *Greeks* their hecatomb prepare;
Between their horns the ſalted barley threw,
And with their heads to heav'n the victims ſlew:

The limbs they ſever from th' incloſing hide;
The thighs, ſelected to the Gods, divide:
On theſe, in double cawls involv'd with art,
The choiceſt morſels lay from every part.
The prieſt himſelf before his altar ſtands,
And burns the off'ring with his holy hands,
Pours the black wine, and ſees the flames aſpire;
The youths with inſtruments ſurround the fire:
The thighs thus ſacrific'd, and entrails dreſt,
Th' aſſiſtants part, transfix and roaſt the reſt:
Then ſpread the table, the repaſt prepare,
Each takes his ſeat, and each receives his ſhare.
When now the rage of hunger was repreſt,
With pure libations they conclude the feaſt;
The youths with wine the copious goblets crown'd,
And pleas'd, diſpenſe the flowing bowls around.
With hymns divine the joyous banquet ends,
The Pæans lengthen'd till the ſun deſcends.

ILIAD I.

All the conſiderable parts of theſe great works vary about five or ſix degrees from their true reſpective points in the heavens, which is a proof that the founders were acquainted with the uſe of the magnetic compaſs; and that the needle then varied that quantity from the true meridian line. But if it be ſaid that the uſe of the compaſs was not known in thoſe early times, what ſenſe will the objector apply to that extraordinary paſſage of *Homer* (*Odyſſ. l.* 8, *ad finem*) who, ſpeaking of the *Phæacians*, and their great ſkill in maritime affairs, and encouragement of every branch of nautical ſcience, makes *Alcinous* give to the ſhipping of his iſland the following character, which has puzzled all commentators; and which either can have no meaning at all (and that does by no means ſuit with ſuch a writer) or plainly evinces that ſea-faring people to have been acquainted with the mariner's compaſs:

No pilots aid *Phæacian* veſſels need,
Themſelves *inſtinct with ſenſe* ſecurely ſpeed;
Endu'd with wond'rous ſkill, untaught they ſhare
The purpoſe and the will of thoſe they bear;
To fertile realms, and diſtant climates go,
And, where each realm and city lies, they know:
Swiftly they fly, and through the pathleſs ſea,
Tho' wrapt in clouds and darkneſs, find their way.

If this be not ſo, how came the *Arabians* by it, from whom *Vaſquez de Gama* took it? How the *Chineſe?* And how that *French* author, who gave ſo plain a deſcription of it in the year 1100, from whom the paſſage is quoted at length by Dr. *Arbuthnot* in his curious treatiſe of ancient coins, weights and meaſures, towards the concluſion?

Very numerous are the *barrows* in the neighbourhood of *Stonehenge*. This term too is of *Phœnician* growth. It is the *BAR-ROW*, *the thrown-up pit of comminution*, or *conſumption*, or *lamentation*. We may readily count fifty at a time in ſight from the place, eaſily diſtinguiſhable, but eſpecially in the morning or evening, when the rays of the ſun ſtrike obliquely on the ground beyond them. They are the artificial ornaments of this vaſt and open plain. And it is no ſmall entertainment to the curious to remark their beauties, their variety in form and magnitude, and their ſituation. They are generally of elegant ſhape, and done with great nicety. There is likewiſe great variety in their turn, their diameters and manner of compoſition. In general they are upon elevated ground. All this ſhews that thoſe people are but ſuperficial inſpectors of things, who fancy great battles fought on the ſpots where the *barrows* are, and that they are the tumultuary ſepulchres of the ſlain: Far otherwiſe! They are the ſingle monuments of Great Perſonages, buried during a conſiderable ſpace of time, and that in peace. And ſometimes there are groups of them together, as family burial-places. The bodies incloſed are depoſited north and ſouth. But in ſome are found only urns filled with bones; in others burnt bones without any ſign of an urn. Moſt of them are ſurrounded with ditches; ſome of which are ſixty, and ſome an hundred cubits in diameter. The tomb of *Achilles* was a *barrow*. For thus ſays the ſhade of *Agamemnon* to that of the hero in the 24th book of *Homer*'s *Odyſſey*:

Now all the ſons of warlike *Greece* ſurround
Thy deſtin'd tomb, and caſt a mighty mound:
High on the ſhore the growing hill we raiſe,
That wide th' extended *Helleſpont* ſurveys;
Where all, from age to age, who paſs the coaſt,
May point *Achilles*' tomb, and hail the mighty ghoſt.

They

They may generally be thus diſtinguiſhed:

I. Circular trenches, with a ſmall tump or elevation in the centre, are ſuppoſed to be *Druidical barrows*.

II. Plain round ones, which are very common in *England*, may be *Roman*, *Saxon*, *Daniſh*, or *Britiſh*.

III. Such as are of a fine-turn'd, elegant and bell-like form, with trenches round them, are *royal* ſepulchres. Of this ſort is that of *Carvilius*, in the neighbourhood of *Wilton*; and another at *Compton*, in the pariſh of *Enford*, ſix miles north of *Stonehenge*, which covers half an acre of land.

IV. Large oblong barrows, with or without trenches, are thoſe of *Arch-Druids*. Such are thoſe of *Long-Barrow*, *El-Barrow*, &c. In ſeveral of theſe have been found the *celts* wherewith the *miſletoe* was cut.

The firſt letter in the word *celt* ſhould be ſounded hard like a *k*. The inſtrument was ſo named from the *Hebrew* or *Phœnician KALAT*, *recepit*, *retinuit*, *collegit*, being that at with which this divine medicine was gathered.

For the miſletoe was gathered as ſuch by the *Druids* with much ceremony, and a ſtated form of prayer, with the offering of ſacrifice, as we learn from *Pliny*, Hiſt. Nat. xvi. c. 44. It was thought to promote fertility and the cure of moſt diſorders, and has been recommended of late years as a ſpecific in epileptic and convulſive caſes, upon *whatever* tree it grows. But the *Druids* had particular reaſons for preferring that of the oak. It may be propagated by cutting a ſlit in the bark of a tree, and ſticking in a ſeed; or by ſqueezing the ſeed from the berry, and ſticking it on the outſide of the branch, where its natural viſcidity will ſecure it. Tho' it continue alive upon trees in ſummer, yet it does not begin to flouriſh and appear in vigour till the ſap of the tree be fallen, and the leaves dropt. Its berries are full ripe about the end of *December*; and the more rigorous the ſeaſon, the more flouriſhing is the miſletoe. The method of uſing it, with an account of ſome wonderful cures performed by it, may be ſeen in a *Diſſertation concerning Miſletoe*, by Sir *John Colbach*, in 1730. The curious reader may alſo conſult *Boyle's Uſefulneſs of Exper. Philoſ.* Part II. p. 174.

In

In the year 1722, the then Earl of *Pembroke*, ſays Dr. *Stukely*, opened a *barrow*, in order to find the poſition of the body obſerved in thoſe early days. On the weſt ſide he made a ſection from the top to the bottom, an entire ſegment from centre to circumference. The manner of the compoſition of the *barrow* was good earth quite through, except a coat of chalk of about the thickneſs of two feet, covering it quite over, under the turf. Hence it appears, that the method of making theſe *barrows* was, to dig up the turf for a great ſpace round till the *barrow* was brought to its intended bulk: then with the chalk dug out of the ſurrounding ditch they powdered it all over. So that for a conſiderable time theſe *barrows* muſt have looked white, perhaps for ſome years. And the notion of ſanctity, which was annexed to them, prevented people from trampling on them till perfectly ſettled and turfed over. And to this is owing the neatneſs of their form to this day. At the centre of this *barrow*, not above three feet under the ſurface, was found the ſkeleton of the perſon interred, perfect, of a reaſonable ſize, the head lying toward *Stonehenge*, or northward.

The year following, in order to proſecute this enquiry, the Doctor, by his Lordſhip's order, began upon a barrow north of *Stonehenge*, in that group which is ſouth of the *courſe*. 'Tis one of the double *barrows* there, and the more eaſterly and lower of the two, and ſomewhat leſs. It was reaſonable to believe, that this was the ſepulchre of a man and his wife, and that the leſs was the female; and ſo it proved, or at leaſt his daughter. We made a large cut on the top from eaſt to weſt. After the turf was taken off, we came to the layer of chalk, as before, then fine garden mould. About three feet below the ſurface, a layer of flints, humouring the convexity of the barrow. Theſe flints are gathered from the ſurface of the downs in many places, and eſpecially from land that has been ploughed. This being about a foot thick, reſted on a layer of ſoft mould, incloſed in which, a foot deep, was found an urn full of bones. This urn was of unbaked clay, of a dark reddiſh colour, and crumbled into pieces. It had been rudely wrought with ſmall mouldings round the verge, and other circular channels on the outſide, with ſeveral indentures between, made with

with a pointed tool. The bones had been burnt and crowded all together in a little heap, not ſo much as a hat-crown would contain. They appeared to be the remains of a girl about fourteen years of age, by their ſize and the great quantity of female ornaments mixed with the bones; as beads of all ſorts, and in great number; ſome of glaſs of divers colours, but moſtly yellow, and one black; many ſingle, many in long pieces notched between, ſo as to reſemble a ſtring of beads, and theſe were generally of a blue colour. There were many of amber, of all ſhapes and ſizes, flat ſquares, long ſquares, round, oblong, ſmall and great: Likewiſe many of earth of different ſhapes, magnitude and colour, ſome little and white, many large and flattiſh, like a button, others like a pulley. But all had holes to run a ſtring through, either through their diameter or ſides. Many of the button ſort ſeemed to have been covered with metal, there being a rim worked in them, wherein to turn the edge of the covering. One of theſe was covered with a thin film of pure gold. Theſe were the young lady's ornaments, and had all undergone the fire; ſo that what would eaſily conſume fell to pieces as ſoon as handled. Much of the amber was burnt half through. This perſon was a heroine; for we found the head of her javelin of braſs. At the bottom of it are two holes for the pins that faſtened it to the ſtaff. There was, beſides, a ſharp bodkin, round at one end, and ſquare at the other where it went into the handle. Reſerving theſe trinkets, they recompoſed the aſhes of the illuſtrious defunct, and covered them with earth.

They then opened the next *barrow* to it, incloſed in the ſame ditch, which they ſuppoſed to be the huſband or father of this lady. At fourteen inches deep, the mould being mixed with chalk, they came to the entire ſkeleton of a man. The ſkull and all the bones were exceedingly rotten and periſhed through length of time, though they conjectured this to be a barrow of the lateſt ſort. The body lay north and ſouth, with the head to the north, as in that which Lord *Pembroke* had opened.

They

They next went weſtward, to a group of *barrows* whence *Stonehenge* bears eaſt north-eaſt. Here is a large barrow ditched about, but of an ancient make. On that ſide next to *Stonehenge* are ten leſs, ſmall, and as it were crowded together. South of the great one is another *barrow*, larger than thoſe of the group, but not equalling the firſt. It would ſeem, that a man and his wife were buried in the two larger, and that the reſt were of their children or dependants. One of the ſmall ones, twenty cubits in diameter, they cut through, with a pit nine feet in diameter, to the ſurface of the natural chalk, in the centre of the *barrow*, where was a little hole cut. A child's body (as it ſeems) had been burned here, and covered up in that hole; but through length of time it was conſumed. From three feet deep they found much wood-aſhes, ſoft and black as ink, ſome little bits of an urn, and black and red earth very rotten; ſome ſmall lumps of earth, red as vermillion; ſome flints burnt through; and toward the bottom a great quantity of aſhes and burnt bones. From this place one hundred and twenty-eight *barrows* may be counted in ſight.

They dug up one of the *Druidical barrows*, being a ſmall tump with a large circular ditch around it. It was that next to *Buſh-barrow*, and weſtward of it, *Stonehenge* bearing thence north-eaſt. They made a croſs ſection ten feet every way, and three feet broad over its centre, upon the cardinal points. At length they found a ſquariſh hole cut into the ſolid chalk, in the centre of the *tumulus*. It was two cubits long, and one cubit broad, pointing directly to *Stonehenge*. It was a cubit and an half deep from the ſurface, and was covered with artificial earth, not above a foot thick from the turf. In this little grave they found all the burnt bones of a man, but no urn, nor any ſigns of one. The bank of the circular ditch is on the outſide, and is twelve cubits broad. The ditch is ſix cubits broad (the juſt length of the ſtaff by which the *Druids* meaſured) and the area is ſeventy cubits in diameter.

In ſome other *barrows* were found large burnt bones of horſes and dogs, together with human; alſo of other animals, as of fowls, hares, boars, deer, goats, and the like.

like. And in a great and very flat old-fashioned *barrow*, west from *Stonehenge*, among such matters, were found bits of red and blue marble, chippings of the stones of the temple. So that probably the interred was one of the builders. We read in *Homer* of *Achilles* slaying horses and dogs, at the funeral of *Patroclus*.

A sword of brass was once dug up in a *barrow* here; and in that very old barrow near *Little Amesbury* was found a very large weapon of the same metal, weighing twenty pounds, and like a pole-ax. In the great *long barrow*, two miles north from *Stonehenge*, supposed to be the sepulchre of an *Arch-Druid*, was found one of those instruments of brass, called *Celts*, wherewith they cut off the misletoe. It is now in the *British Museum* at *London*. Thus the ancient *Britons*, as well as the *Greeks* and *Trojans*, had the custom of burning their dead bodies, probably before the name of *Rome* was heard of in the world. And thus much for things found in the neighbourhood of *Stonehenge*.

But eternally to be lamented is the loss of that tablet of tin, which was found at this place in the time of King *Henry* VIII. (that æra of the revival of learning) inscribed with many letters, but in so strange a character, that neither Sir *Thomas Elliot*, a learned antiquary, nor Mr. *Lilly*, master of St. *Paul*'s school, could make any thing of it. Mr. *Sammes* may be in the right in judging it to have been *Punic*. There is no doubt to be made but that it was a memorial of the founders, and had it been preserved, would have been esteemed an invaluable curiosity.

Of ABIRY.

THE hieroglyphical figures, in which the *Patriarchal* or *Druidical* temples were laid out, were intended to repreſent the divine perſonalities of the great object of their worſhip. The *circle* was conſidered as expreſſive of HIM, who is the ſource of all being. The *Seraph* was an emblem of that divine emanation from the eternal Father, called anciently *PTHAH, the Revelation*, THE WORD; and *the Expanſion of his Wings*, of the HOLY SPIRIT, ſtiled *CNEPH*, THE WINGED.

Kircher has given us an ancient fragment in the *Phœnician* tongue, which explains the entire figure of the temple of *Abiry:*

" Zus hu Aſphira Acranitha, meni arits Chuia; " Aſphira hu Chiyl d'Alha dilh la ſtrura ula Shulma " acrahn mdyh; vchnia hu rucha d'Alha dmchina cul " ylma."

" *Jupiter* (ſays the fragment) is a feigned ſphere; " from it is produced a ſerpent: The ſphere ſhews " the DIVINE NATURE to be without beginning or " end; the *ſerpent* his WORD, which *animates* the " world, and *makes it prolific*; his *Wings*, the SPIRIT " of GOD, that by its motion gives life to the whole " mundane ſyſtem."

Thus the compleat hieroglyphical figure conjoined obtained the name of *CNEPH-PHTHAH*; and is this Ὀφιο-κυκλο-πτερυγομορφος of *Kircher*. Hence were theſe temples termed *Dracontia*, and hence the old ſtories of their being kept or guarded by *dragons*.

But

But the *great* reaſon (for this includes the reaſon of the name alſo) why they conſidered the *Seraph* as an emblem of the *ſolar* light, and *ſo* as a ſubſtituted one of the ſecond perſon, was its extreme brightneſs and radiancy, and the very glorious appearance which it made. For it was the *ſerpent* of the *fiery-flying ſpecies*; the ſame ſort that we read of in *Iſaiah*, xxx. 6, and which afflicted the *Iſraelites* in the wilderneſs, the image of one of which was lifted up by *Moſes*. And that *ſerpentine figure* was moſt undoubtedly an emblem of the *divine light*. "For (ſays the wiſdom of *Solomon*, xvi. 5, 6, 7.) when the horrible fierceneſs of beaſts came upon "theſe, and they periſhed with the ſtings of crooked "Serpents, thy wrath endured not for ever. But they "were troubled for a ſmall ſeaſon, that they might be "admoniſhed, having a *ſign of ſalvation* to put them in "remembrance of the commandment of thy law. For "he that turned himſelf towards it, was not ſaved by "*the things that he ſaw*, but by THEE, that art the "SAVIOUR *of all*." It is evident enough that the *Jews* entertained a very high opinion of this brazen figure, ſince we find them burning incenſe to it even in the days of *Hezekiah*.

"And as *Moſes lifted up the ſerpent* in the wilderneſs, "even *ſo* muſt *the Son of Man be lifted up*; that who-"ſoever believeth in Him ſhould not periſh, but have "everlaſting life." *John* iii. 14, 15.

As for the ſuppoſed impropriety of it on account of the *curſe* denounced againſt the *ſerpent* at the fall, it is ſufficient to obſerve, that "CHRIST redeemed us from "the *curſe* of the law, being made a *curſe* for us; for it "is written, curſed is every one that hangeth on a tree." *Galat.* iii. 13.

But to take off every ſhadow of an objection to the propriety of this ſymbol, be it remembered once for all, that it had no concern in the fall of man; that it is not of the *ſame ſpecies* with that, of which it was ſaid, *upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life*; but the *NACASH SERAPH*, the *flaming* or *fiery-flying ſerpent*, and was therefore conſidered as a fit emblem of *light* and *life*. To this conſideration ſeveral other cauſes might alſo concur; as, the annual renova-

tion

tion of its youth and beauty; its ſinuoſity, which enabled it to put on various forms; the acuteneſs of viſion, and the extraordinary ſagacity aſcribed to it; its colour, which is that of vivid flame or burniſhed braſs, and the name which it bore.

Its name of *SERAPH* particularly, is ſo expreſſive of that blaze of brightneſs which it ſeemed to diſplay when reflecting the ſplendor of the ſolar rays, that it has been transferred to a ſuperior order of *Angels*, and is once (*Iſaiah* vi.) made uſe of to denote even the glorious appearance of the *cherubim*. But the ancient emblem of *death* was, *the creeping ſerpent biting the heel of the woman*.

As ſome well-meaning perſons have conceived a diſtaſte for theſe pieces of antiquity, and have haſtily pronounced them the remnants of idolatry, and the diſhonours of human nature; it behoved us to pay this deference to the tender conſcience, and to obviate the prejudices of intemperate zeal. Upon the whole, then, the reader will conſider, that the figures here delineated were emblems, not objects of worſhip; and only anſwered the end of an inſcription before the uſe of letters:

———*quum*
Nondum flumineas Memphis *contexere biblos*
Noverat, et ſaxis tantum volvereſque feræque,
Sculptaque ſervabant magicas Animalia linguas.

LUCAN.

Ere *Memphis* yet to *letter'd* ſcience roſe,
Or knew the flaggy volume to compoſe;
When birds and beaſts, and animals alone,
Reſerv'd the magic languages in ſtone.

That the ſtones which formed them were but the conſtituent parts of a ſacred edifice; and no man adores the *temple*, but the divinity ſuppoſed to inhabit there. The moſt bigotted *Chriſtian* of *any* denomination was never yet accuſed of worſhipping a *Church*, tho' erected in the figure of a *croſs*.

This premiſed, we proceed to the deſcription of the temple itſelf.

ABIRY is founded on the more elevated part of a plain, whence is an almoſt imperceptible deſcent every way. The entire figure of it, as has been hinted before, is a *ſeraph* or *fiery-flying ſerpent*, tranſmitted through a vaſt *circle*, with his *wings expanded*. The exterior part of the grand *circle* is a prodigious lofty *vallum*, with a very deep ditch on the inſide of it, near eighty feet, or forty-five cubits broad; its diameter is ſeven hundred and fifty cubits; its circumference two thouſand two hundred and fifty cubits; the incloſed area about twenty-two acres. This extraordinary *vallum* and ditch correſpond with what is before obſerved of Mount *Sinai*, where *Moſes* was commanded to *ſet bounds about the mount, and ſanctify it.*

Within this ditch was formed a CIRCLE of one hundred enormous ſtones ſet upright, which were generally 15, 16, or 17 feet high, and near as much in breadth. Twenty-five cubits is the regular meaſure, *with regard to the larger ſtones*, from the centre of the one to the centre of the other, making the interval fifteen cubits. But in all of them *throughout*, the proportion of the ſolid to the void is *as two to three*. Out of theſe hundred ſtones, forty-four were ſtill viſible when Dr. *Stukely* was there in the year 1722; whereof ſeventeen were ſtanding, and twenty-ſeven thrown down or reclining, and in this ſtate they ſtill continue. Ten of the remainder had been demoliſhed by *Tom Robinſon*, in the year 1700, and their places levelled. The veſtiges of the reſt were ſtill diſcernible. When this mighty colonade of one hundred ſuch ſtones was in perfection, there muſt have been a moſt agreeable circular walk between them and the ditch. 'Tis ſcarce poſſible for us to form a notion of the grand and beautiful appearance it muſt then have made.

Within this CIRCLE were the WINGS, being two temples of like form and dimenſions; each conſiſting of two concentric circles: The outer circles contain each thirty ſtones of like dimenſions, and placed at like intervals with thoſe already mentioned. The inner circles of both conſiſt each of twelve ſtones, of the ſame ſize and diſtances. The inner circle muſt therefore be one hundred cubits in diameter; the outer two hundred and fifty cubits. So that the periphery of the outer circles of the *wings* is equal to the diameter of the great *circle*.

The

The ſouthermoſt of theſe temples towards *Kennet*, has a central obeliſk, which was the *kibla* whereto they turned their faces in worſhip. The other has that immenſe work in the centre, which the *Hebrews* and *Phœnicians* called *KOBHE*, *teſtudo ædificii*, *fornix*, *ædicula*, *tabernaculum*, (ſee *Marius de Calaſhio* upon the word) and from them the old *Britons* a *Cove*; conſiſting of three ſtones placed with an obtuſe angle towards each other, and as it were upon an arc of a circle, like the great half-round at the eaſt end of ſome cathedrals. It was the *adytum* of this temple, and the *kibla* thereof opening north-eaſt; the extravagant magnitude and majeſty of which is very aſtoniſhing. It meaſures twenty cubits from the edge of the outer jambs, and ten cubits in depth. Upon the ground before this ſuperb nich lay the altar, which, no doubt, was carried off long ago, as not being fixed; and the northern pillar is gone too. It fell down in the year 1713. Its length was about ſeven yards, or twelve cubits, of the ſame ſhape with its oppoſite, tall and narrow. This meaſured ſeventeen feet above ground, being ten whole cubits; four cubits broad, and one cubit and a half thick. Such were the *anſæ* or wings of this noble *ellipſis*. That in the middle is nine cubits, which is almoſt ſixteen feet broad; as many high, and two cubits and a half thick. Of the exterior circle of this northern temple, but three ſtones are now left ſtanding, and ſix more lying on the ground. In 1720, both circles were ſtanding, and almoſt entire. About that time ſeveral ſtones of the ſouthern temple were deſtroyed; but fourteen are ſtill left, whereof about half that number are ſtanding. The central obeliſk of this temple is circular at the baſe, and of an immenſe bulk, being twelve cubits, that is, ſomewhat more than twenty feet long, and five cubits in diameter. When ſtanding, it was higher than the reſt. Before it was the altar of this temple. On this ſouthern ſide was the ring-ſtone for the victim.

Moſt of the houſes, walls, and out-houſes of this town are built with the materials of theſe ſtones that have been fired, and ſo broken with large ſledge hammers. Under an aſhen tree which was grubbed up here, was found one of the *Druid*'s axes or *celts*, wherewith they cut the miſletoe of the oak.

Let

Let us walk out now by the ſouthern entrance of the town paſſing the *vallum*. The road ſtrait forward leads to *Kennet* and *Overton*. This is the *via ſacra*, being an avenue up to the temple, and forming beſides one half of the body of the *Seraph*. This is more than an *Engliſh* mile, and was ſet with ſtones on both ſides oppoſite to one another, and at regular diſtances. As this was to be the picture of an animal, the *Druids* followed Nature's drawing as nearly as was poſſible, making the avenue narrower towards the neck, than at its middle. The whole length of it conſiſts of one hundred ſtones on each ſide, reaching from the *vallum* of *Abiry* town to the circular work upon *Overton-hill*. The ſame proportion is every where preſerved between breadth and interval, as before. Mounting up *Overton-hill*, the avenue grows much narrower. In 1722, the number of ſtones left (ſays Dr. *Stukely*) amounted to ſeventy-two. But alas! more than half that number have been burnt and broken, and carried off ſince. This information we give with great regret; and we have but one grain of comfort to adminiſter to the reader in return for the diſſatisfaction with which it muſt needs affect him; and that is, that Mr. *Holford*, the preſent Lord of the Manor of *Abiry*, who has a true taſte for curious learning, will take ſpecial care (as far as his property extends) that theſe venerable remains of antiquity receive no farther injury.

In a *cloſe* on the left hand, or eaſt of the avenue, not far from *Abiry* town, is a pentagonal ſtone laid flat upon the ground, in the middle of which is a baſon cut, always full, and never overflowing; proceeding from a ſpring underneath, and much regarded by the country people. In all probability this has been ever ſince the foundation of the temple, for purifications.

How much the *Druids* were concerned in luſtrations, ablutions, and purifications, is evident enough from the great multitude of *rock-baſons* diſperſed amongſt their ſacred works; upon which Mr. *Borlaſe*, in his late valuable work of the *Antiquities* of *Cornwall*, has ſpent a whole chapter.

The ſummit of *Overton-hill* is the *hak-pen*, a compound oriental word, ſignifying the *ſerpent's head*, which is juſt four thouſand cubits, the meaſure of an eaſtern mile

mile in Dr. *Arbuthnot*'s tables, from the *vallum* of *Abiry*. This hill the people have a high notion of, and ſtill call it the Sanctuary. Unhappily all the ſtones have been carried off, and the ground ploughed up. The ſtones here were not large, but ſet pretty cloſe together; and the proportions of them, with the intervals, and between the two circles, all taken at one view, charmed the ſpectator. Moſt people in the neighbourhood ſtill remember both circles entire and ſtanding, two or three fallen ſtones excepted, and they are now talked of with pleaſure and regret. The outer circle conſiſted of forty ſtones, and the inner of eighteen, ſomewhat larger than the others. From *Overton-hill* is a moſt glorious proſpect, overlooking the whole extent of the temple and ſacred field, and beyond that into *Berkſhire*, *Glouceſterſhire*, and *Somerſetſhire*.

Proceed we now to *Beckhampton* avenue, which extends itſelf four thouſand cubits likewiſe, or an eaſtern mile from *Abiry* towards *Beckhampton*. It is the hinder part of the *hieroglyphic ſeraph*, which the *Druids* thus pourtrayed in this moſt portentous ſize; and the number of the ſtones, as of the other, was an hundred on each ſide; but almoſt all of them have been deſtroyed and carried off; yet the unwearied induſtry of Dr. *Stukely* has traced out the obit of every ſtone. It goes out of *Abiry* weſtward at the interval of twenty-five ſtones, or a quadrant of the great circle from *Kennet* avenue, and proceeds by the ſouth ſide of the church-yard. A little ſpring ariſes at *Horſlip North-Weſt*, and flows thence to *Silbury-hill*, where is the proper head of the *Kennet*, and ſometimes this is very deep. The picture here humours the reality ſo far, that this may properly be called the vent of the animal. When you come to the fiftieth ſtone, on the north ſide, is a magnificent *cove*, like that already deſcribed, the ſtone of the avenue making the back ſtone of the *cove*. This ſerved for an oratory to the neighbourhood upon ordinary days of devotion. It is placed on the higheſt ground which this avenue occupies, and the lands have gained from it the name of *Longſtone Fields*. Only one of the ſtones is now ſtanding, which is nine cubits high, as many broad, and two cubits thick. The back ſtone is flat on the ground, of the ſame dimenſions.

The other was carried off when Dr. *Stukely* was there, and contained, when broken, twenty good loads. This avenue terminates near a fine group of *barrows* under *Cherril-hill*, in the way to *Oldbury* camp, weſt of *Beckhampton*.

This point, facing that group of *barrows*, and looking up the hill, is a moſt ſolemn and awful place, a deſcent all the way from *Longſtone-Cove*, and directed to a deſcent a great way farther down the *Bath* road, where no fewer than five valleys meet. The end of it drew narrower in imitation of the tail, which was cloſed by one ſtone in the middle.

The *Druids* were tempted to draw out this ſtupendous work in ſuch a manner, by the appearance of the ſurpriſing multitude of ſtones on the downs, called the *Grey Weathers*, and which at a diſtance reſembles a flock of ſheep. Six hundred and fifty-two of the choiceſt of which were conveyed hither to make this noble temple, as will appear to the reader on caſting up the account before him.

	No. of Stones.
The great circle of *Abiry*	100
The outer circle of the northern temple	30
Inner circle of ditto	12
The cove and altar	4
The outer circle of the ſouthern temple	30
Inner circle of ditto	12
The central obeliſk and altar	2
The ring ſtone	1
Kennet avenue	200
Outer circle of *Hak-pen*	40
Inner circle of ditto	18
Beckhampton avenue	200
Longſtone-Cove jambs	2
The cloſing ſtone of the tail	1
	652

Such was this amazing work of *Abiry*; than which a grander and more extenſive deſign ſcarce ever entered into the imagination of man; and which, when it was in perfection,

perfection, was, without queſtion, the moſt glorious temple of the kind which the world has ever heard of. That it was really a temple ſacred to the ever-bleſſed and undivided Trinity, every circumſtance, every conſideration tends to perſuade us; and one particularly, which has not yet been attended to, and that is, the name itſelf of *Abiry* (*ABIRI, Potentes*) ſignifying, in the language of its founders, *The Mighty Ones*; of whom the whole was an emblematical repreſentation.

And ſuch as were the ABIRI worſhipped in *Britain*, ſuch alſo were originally the CABIRI worſhipped in the eaſt, ſo much ſpoken of, and ſo little underſtood. *Bochart* ſays, from *Euſebius*, that they were the Gods of the *Phœnicians*, and obſerves juſtly that *CABIR* ſignifies, both in the *Hebrew* and *Arabic* languages, *Magnus vel Potens*; ſo that *CABIRI*, in the plural, are *The Great* or *Mighty Ones*. But if the word be written with an *Aleph*, it is not only of the ſame import, but the very ſame word with the *ABIRI* above-mentioned, the *Caph* prefixed being only an *Adverb* of Similitude. So *CHERUBIM* is, in like manner, *The Similitude of the* MIGHTY ONES. Hence others call them Θεὺς μεγάλους καὶ δυνατούς. He that miniſtered in ſacred things went by the appellation of Κόης, *Coes*, a manifeſt corruption of the *Hebrew COHEN*, a *Prieſt* or interceſſor. And *Cadmilus*, or *Hermes*, the very ſame with *Canaan*, the anceſtor of the *Canaanites* or *Phœnicians*, was ſtiled their *attendant*, *meſſenger*, or *interpreter*.

The ſituation of this temple is in a country full of wonders; where the contemplate and the curious may find employment enough. 'Tis all a healthy rock of chalk, covered with pure virgin turf; the encroachments of the avaricious plough excepted. Eaſtward are the downs ſtill called *Temple Downs*: Weſtward the camp of *Oldbury*. On the ſouth is that prodigious *barrow* known by the name of *Silbury-Hill*, which merits a particular deſcription, beſides a multitude of others. Then the *Via Badonica*, or *Roman Way*. The *Grey Weathers* are every where diſperſed. Further on is that aſtoniſhing line of *Wanſdyke*, ſuppoſed to have been drawn by the *Belgæ*, to ſecure the conqueſts which they made in *Britain* before the time of *Julius Caſar*; of which more

hereafter. Next, hills emerging from the fruitful and delicious vale below, which emulate the clouds, ſome of them capt with *barrows*, and ſo made more ſuperb monuments than the *Pyramids* of *Egypt*. Hence you ſee the wide extent of *Saliſbury Plain*, and the cathedral of *Sarum*, at the diſtance of near thirty miles. The air is fine and invigorating; and the proſpect, which way ſoever you turn, ſeems all enchantment, and dilates the heart beyond expreſſion.

Silbury-Hill, which, as we have ſaid, merits a particular deſcription, is the largeſt *barrow* in *Britain*, if not in the univerſe. The name of it is corrupted by the country people, and was either written and pronounced *SIL-BARROW*, and then it ſignifies no more than *the peaceful grave*; or, which is more likely, it was called *SEL-BARROW*, *the large* or *elevated barrow*. It ſtands directly ſouth of *Abiry*, and exactly between the two extremities, the head and tail of the ſerpent or *ſeraph*. The diameter of it at top is equal to the diameter of the temple of *Stonehenge*, and that is ſixty cubits, or one hundred and five feet. The diameter at bottom is three hundred cubits, or ſomewhat better than five hundred feet. The exact perpendicular altitude of it is one hundred cubits, or one hundred and ſeventy feet. Moſt amazing it is that an *area* of ſuch extent ſhould be carried up ſuch a perpendicular height, with a ſufficient baſe to ſupport it; and the whole ſo finely proportioned. For it is an exact cone or ſugar-loaf, with the point cut off. Had the dimenſions of it at bottom been leſs, it muſt have ſunk; and had they been larger, the beauty of it had been loſt. At preſent it is, in the poet's language,

——————*Totus teres atque rotundus.*

Without actually ſeeing it, one can ſcarce have a full idea of it. Its ſolid contents amount to thirteen million, five hundred fifty-eight thouſand, eight hundred and nine cubic feet. The expence of making ſuch a *barrow* now would, according to computation, amount to twenty thouſand pounds ſterling. Some years ago the bones of the Great Perſonage (for ſuch undoubtedly he was) who founded it, were dug up in the centre of it, as they lay within

within two feet of the ſurface at top. At the ſame time, and in the ſame repoſitory, were found the remains of an ancient *Britiſh* bit or bridle, entirely encruſted with ruſt, which was in the poſſeſſion of Dr. *Stukely*. I ſuſpect that the *Mount* (as it is called) belonging to the *caſtle*, as you enter *Marlborough* from the weſt, was originally ſuch another *barrow* as this; though the appearance which it muſt have worn, is now much diſguiſed by the hedge-rows planted round it, and the building on the ſummit. We have alſo promiſed the reader ſome account of *Wanſdyke*.

"The interior part of *Britain*, ſays *Cæſar*, is poſ-
" ſeſſed by the original inhabitants; but the maritime
" part by thoſe who paſſed over from *Belgium*, on ac-
" count of war and plunder, and who are diſtinguiſhed
" by the denominations proper to the ſtates which they
" belonged to, and from which they came upon the
" continent. Having made an invaſion, here they ſet-
" tled, and began to cultivate the lands." So that before the arrival of the *Romans* in *Britain*, a powerful colony of the *Belgæ* had firmly ſeated themſelves in this part of the country, comprehending in their conqueſt the ſouthern part of *Wiltſhire*, and all *Dorſetſhire*. For the *Belgæ* came into *Britain* upon the ſouth; as other *Celtic* nations before had fixed themſelves in the eaſt, as, the *Cantii*, *Trinobantes*, *Iceni*, *Caſſi*, *Segontiaci*, *Bibroci*, &c. So that, in *Cæſar*'s time, all the ſouth and eaſt parts of *Britain* were diſpoſſeſſed of the original inhabitants, and peopled from the Continent. There are no fewer than five ſucceſſive boundary ditches in theſe parts, from the ſouthern ſhore; which in all probability were made by the *Belgic* invaders, as they conquered the country by degrees from the ancient inhabitants. This ſhews, that they muſt have been a long while about it, and that the *Britons* diſputed every inch of ground with them, as well on account of the extraordinary beauty and goodneſs of the country, as of their two magnificent temples of *Stonehenge* and *Abiry*. The *Segontiaci* had got poſſeſſion of *Hampſhire*, to the eaſt of them, before, as far as the *Colinbourne* river; and the *Atrebates*, *Berkſhire*. The firſt ditch runs between the river of *Blandford*, formerly *Alauna*, and the river of *Bere*, the *Piddle*,

in *Dorſetſhire*, two or three miles ſouth of it. The ſecond runs to the north of *Cranbourn Chace*, upon the edge of *Wiltſhire*, by *Pentridge*. It divides the counties of *Dorſet* and *Wilts*. The third is conſpicuous upon *Saliſbury Plain*, as we paſs from *Wilton* to *Stonehenge*, about the two-mile ſtone north of *Wilton*. It is drawn between the river *Avon* and the *Willy*, from *Durnford* to *Newton*. The fourth is alſo upon the Plain ten or twelve miles farther north, and is called *Old Ditch*. Its extent is from *El-barrow*, a little on the eaſt ſide of the great turnpike-road from *Devizes* to *Saliſbury*, ſtraight on by *Enford Penning*, to the river *Avon*, at *Fyfield*. The fifth is the more famous *Wanſdyke*, of great extent. *Gwahan*, in *Old Britiſh*, ſignifies a *ſeparation* or *diſtinction*, from *guahanu*, *to ſeparate*, and *that* undoubtedly gave name to the ditch. The method of all theſe ditches is, to take the northern edge of a ridge of hills, which is moſtly ſteep; and the bank is on the ſouth ſide. That this of *Wanſdyke* was made before the time of the *Romans* here, is evident to a demonſtration. Becauſe the *Via Badonica*, or *Roman* road to *Bath*, goes by the ſide of it, taking it for its director, as far as it goes in a line; but when it ſtrikes off to the right, winding towards *Beacon-hill* and *Calſton*, then the *Roman* road leaves it, ſhooting forward towards *Sandy-lane*, down *Ronway-hill*. This dyke is the laſt advanced poſt of the *Belgæ* northwards. And that it was made after *Stonehenge* was built, is plain; becauſe the ſtones which compoſe that work were brought from the *Marlborough* downs in *North Wiltſhire*, beyond the dyke, and could not probably be conveyed for that purpoſe, while the inhabitants on each ſide were profeſſed enemies. We may therefore well conclude, that at the time of the *Belgic* invaſion, if not earlier, this prodigious line was drawn acroſs the country, reaching from the *Severn* ſea, near *Briſtol*, to the river *Tees*, between *Whitchurch* and *Andover*, in *Hampſhire*.

An Account of the Principles, Learning, and Manners of the DRUIDS.

AS we have now given a very particular account of these most eminent of the sacred works of the *Druids*, the reader will naturally expect to be made acquainted (which shall be done with all possible conciseness) with the principles, learning, and manners of the founders themselves.

The *Druids* were not so named from the *Greek* Δρῦς, an oak, (as many pretend, from the great regard which they paid to that tree); for this order of men was prior to the existence of the *Greek* word; but from the *Phœnician* '*DREWR*,' signifying *liberty*, or *an immunity and exemption from all secular employment and service.* This is agreeable to what *Cæsar* says of them; "The *Druids* "are not accustomed to go to war, nor do they pay "taxes together with the rest: they have an exemption "from military service, and an immunity with respect "to all things else." But those who chuse rather to derive this denomination from the oak, would do better to have recourse to the *Welch* word *Derw*, which signifies that tree.

We shall give an account of their office and learning from the same *Cæsar*. "The *Druids* (says he) are present at divine offices. They look after the public and "private sacrifices, and interpret the mysteries of religion. To these a great number of youths resort for "education; and they are had in especial honour. For the "most part they judge of all controversies, public and "private. And if any villainy or murder be committed, "or there be any controversy concerning estates or "bounds, the same is left to their determination, and "they appoint rewards and punishments. There is one "over all these *Druids*, who has the supreme authority

 "amongst

"amongst them. On his deceaſe, he of the reſt, who "excels in dignity, ſucceeds. If there be many com-"petitors, he is choſen by the ſuffrage of the *Druids*; "and ſometimes the deciſion is made by arms. This "profeſſion is thought to have been found in *Britain*, "and carried thence into *Gaul*; and to this day, thoſe "who are willing to be thoroughly inſtructed in it, for "the moſt part go thither to learn it. Many, induced "thereto by their great privileges, reſort to them of "their own accord. Others are ſent to them by their "friends and parents. There they are ſaid to learn a great "number of verſes: and ſome continue under inſtruc-"tion for twenty years together. They reckon it not "lawful to commit thoſe things to writing; whereas in "moſt other matters, in public and private accompts, "they uſe *(Greek)* letters."

~~We muſt ſtop here, in order to make~~ a critical remark, ~~which~~ is ~~very neceſſary~~. We have ſaid juſt now that the order of the *Druids* was prior to the ~~exiſtence~~ of the *Greek* word Δρῦς; and yet ſome perſons will be apt to infer, from this laſt ſentence of *Cæſar*, that they both ſpoke and wrote the language. But we muſt not conclude ~~from this place,~~ (ſee *Camden's Britannia, p. xiv.*) that they had any knowledge of the *Greek* tongue, ~~For *Cæſar* himſelf,~~ when he wrote to *Quintus Cicero* (beſieged at that time ~~ſomewhere~~ among the *Nervians*), penned his letter in *Greek*, *leſt it ſhould be intercepted*, and ſo give intelligence to the enemy. Which had been but a poor project, if the *Druids*, (who were the great miniſters of ſtate, as well as of religion), had been maſters of the language. The learned *Selden* is of opinion, that the word *Græcis* had crept into the copies, and is no part of the original. *Hottoman* and *D. Voſſius* alſo reject it: And it was natural enough for *Cæſar*, in his obſervations of the difference between the management of their diſcipline, and their other affairs, to ſay in general, that in one they made uſe of *letters*, and not in the other, without ſpecifying any particulars. But if any man is of opinion that a word ſhould be retained in this place, the emendation of *Sam. Petit* is very ingenious, that we ſhould read '*Graſſis*' inſtead of '*Græcis*'; though not for the

See Camden's Britannia, p. xiv.

the reaſon which he gives, becauſe he conceived them to be rudely formed, and not equal to the elegance of the *Greek* and *Roman* characters; but becauſe they were the thick ſquare letters which themſelves had introduced from the eaſt.

The reaſons, (according to *Cæſar*'s apprehenſion) why the *Druids* ſuffered no part of their diſcipline to be committed to writing, were, "that the common people might "not be made acquainted with it; and that the ſtudents, "having no concern with letters, might exerciſe the "memory the more ſtudiouſly: As it commonly hap-"pens to many, that, depending upon what is written, "they remit of their diligence both in learning and retain-"ing. They diſpute, and deliver to their pupils many "things concerning the heavenly bodies, and their mo-"tion, the magnitude of the heaven and the earth, the "nature of things, and the power and majeſty of the im-"mortal gods." So *Pomponius Mela*, [†] (*de Situ Orbis*, lib. 3. c. 2.) "They have their eloquence, and their "teachers of wiſdom, the *Druids*. Theſe profeſs to un-"derſtand the magnitude and form of the earth and "heaven, the motion of the celeſtial bodies, and the will "of the gods." *Strabo* [‡] ſays, that there were (lib. 4. p. 197.) "three ſorts of men in high eſteem, the *Bards*, "the *Prophets*, and the *Druids*; that the *Bards* were "the hymners and poets; the *Prophets* were the prieſts "and naturaliſts; and the *Druids* were the teachers of "moral philoſophy." *Cæſar* comprehends all theſe under the general name of *Druids*.

With reſpect to their divinity, the ſame great conqueror lays it down as their leading principle, *quod pro vitâ hominis niſi vita hominis reddatur, non poſſe aliter deorum immortalium numen placari, arbitrantur*: that, *unleſs the life of a man be offered for the life of a man, the divinity cannot otherwiſe be appeaſed.* And Dr. *Scott* remarks, that "It was a principle generally received by men of all "nations and religions, (however it came to paſs, I know "not) that for ſinful men to appeaſe the incenſed divini-"ty, it was neceſſary, firſt, that ſome life ſhould be ſa-"crificed to him by way of ſatisfaction for their ſins, and "that the nobler it was, the more propitious it rendered "him." It is plain that it muſt have been an original

† De Situ Orbis, lib. iii. c. 2.

‡ lib. iv. p. 197.

tradition, and of divine extraction. However, on this account the *Druids* are charged with the offering of human ſacrifices. If this be admitted, the practice muſt have proceeded from an aſſurance that ſuch a ſacrifice was one day or other to promote the happineſs of mankind: But we ſhould not haſtily believe all that is laid to their charge by their profeſſed adverſaries. A multitude of ridiculous vanities have been ſpoken of, as profeſſed and practiſed by them in common with other nations, more than they were really guilty of, or acquainted with, as the worſhip of *Jupiter Taranis*; the payment of divine honours to the *oak*, as the repreſentative of *Jupiter*; and the belief of the *Pythagorean Metempſychwſis*.

I may be ~~I would willingly~~ aſk, how did the relators learn theſe diſcoveries? The *Druids* committed nothing to writing. Their myſteries were kept profoundly ſecret. And how likely was it for the moſt obſerving infidel to be miſtaken in the little which he ſeemed to diſcover, ~~I~~ need not ~~ſay~~. Be it, that a fundamental principle, ſuch as that now mentioned, carefully inculcated, and univerſally received, could not be kept private? Yet how eaſy was it for a *Roman* to miſtake the *imputed* for the *real* ſacrifice of a man? How natural for a ſtranger, and one wholly unacquainted with revelation, to make wrong deductions from ſuch a principle, and to conclude, that, becauſe they were convinced that the Deity would not be appeaſed without the ſacrifice of a man, therefore they themſelves, in order to appeaſe him, offered not beſtial, but human ſacrifices. This I verily believe to have been the caſe. For, we find the primitive *Chriſtians* in the ſame manner, and from the ſame and no other grounds, moſt *confidently* and *generally* charged with the offering of human ſacrifices alſo, of which none can be ſo ignorant who has looked into the ancient apologies. ~~Now~~ the *Romans* themſelves ~~did~~, upon emergencies, immolate human victims by pairs: but *Cicero* repreſents the *Druids* as utter enemies to the gods of the nations, and obſtinately bent againſt all religion but their own. Hence they are confidently averred to have been "either the only divines, or the only people who were ignorant of true divinity." Thus Lucan ſays ~~Soli~~

To him etc.

† *Solis* noſſe *Deos et cæli numina vobis,*
Aut ſolis neſcire, *datum.* LUCAN.

To know the Gods and ruling pow'rs of heav'n,
To you, or not to you, alone, is giv'n. †

In their worſhip, they were equally averſe to incloſed temples and the uſe of images. The name of *Jupiter* they would never admit of, and tolerated only that of *Jou* or *Jove*. Yet true it is, that, though maſters of much more philoſophy than we are, they did not, like us, ſo far regard *natural cauſes*, as to diſregard the *firſt*; but did "*acknowledge* HIM *who viſiteth with thunder and with earthquake and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.*" They did then, as all thinking perſons ever did, adore the *glorious* GOD *that maketh the thunder*. And hence might the heathen gather the notion of their adoring *Jupiter Taram*, which in the *Celtic* tongue is ſaid to ſignify *Thunderer*. True, that they invoked the SUPREME by the name *JEHOVAH TSEBAOTH*, the LORD *of Hoſts*, or GOD *of Armies*: And hence their ſuppoſed reſpect for *Mars*. True, that the *oak* was eſteemed as an emblem of that ſolemn covenant in which their hopes of happineſs were placed, and that, under it, divine honours were paid to JEHOVAH, the *Purifier* and *Mediator*: And hence the eaſy miſtake of *Maximus Tyrius*.

But it does not appear to be true that they admitted the doctrine of the *Metempſychwſis*. The ſoul's immortality, and a future ſtate of happineſs or miſery, they *did* believe; but of any thing further, they are well acquitted by one, whom, being of a *Celtic* nation himſelf ‡ (*Pomponius Mela*), we may reaſonably ſuppoſe better acquainted with their tenets, and more diſpoſed to ſpeak indifferently, than of any of the *Roman* hiſtorians. Neither indeed did the *Pythagoreans* themſelves, or *Platoniſts*, hold the *tranſmigration* with regard to any but the wicked and impure: for they believed the ſouls of the virtuous to be immediately tranſlated to a ſtate of happineſs.

The reſult of *Borlaſe*'s examination of this point is, that "the *Pythagorean Metempſychwſis* does not appear to have been any general fundamental principle among the *Druids*. For indeed, by the traces of the ancient doctrines which ſtill remain, faint as they are, yet perceptible

ceptible), among the northern nations, it is evident, that inſtead of the tranſmigration of the ſoul into another body, to live again upon earth, ſome held two ſtates of the departed ſouls entirely inconſiſtent with that opinion. One ſtate was, before the general conflagration of the world, (which they called the *Crepuſculum Deorum*); the other ſtate was in a new and more pleaſant world, lately emerged from the ſea, and riſen out of the flames of the firſt. In this ſecond ſtate the good were to enjoy all felicity, the bad to ſuffer continual puniſhment." *See* Borlaſe's *Antiquities of* Cornwall, p. 99.

I dare promiſe the inquiſitive reader great pleaſure in his peruſal of the ingenious work referred to. For (though I cannot allow that Mr. *Borlaſe* has done the *ancient Druids* all that juſtice which was due to them, having aſcribed to this people, without diſtinction, thoſe corruptions, which, if admitted, were but the growth of later times) yet muſt it be confeſſed that he has executed his general undertaking with very maſterly judgment and great learning.

The poet *Lucan*, though he could not diveſt himſelf of the ordinary prejudices conceived againſt this wiſe people, has yet taken ſome pains to make himſelf acquainted with their tenets, which he has laid down with great perſpicuity and ſincerity. From him it appears to have been a *Druidical* doctrine, that "death is but an intermediate point between the preſent and eternal life."

†——*longæ (canitis ſi cognita) vitæ*
Mors media eſt.
Death is but (if your verſes truth relate)
The middle portion of life's laſting date. †

And to this principle, as well as to the profeſſors of it, though he did not believe it himſelf, the ſame ſpirited writer has paid the genteeleſt compliment——

†—— *Certi populi, quos deſpicit Arctos,*
Felices errore ſuo, quos, ille timorum
Maximus, haud urget leti metus: inde ruendi
In ferrum mens prona viris, animæque capaces
Mortis; et ignavum redituræ parcere vitæ.

Bleſs'd

Bleſs'd in their error are the Northern men,
Who the worſt fear, the fear of death contemn:
Thence animated, on the pointed ſteel
They promptly ruſh: their ſouls diſdain to feel,
Of fate capacious, coward ſhame, and burn
Nobly to hazard life that muſt return.

When therefore he ſays, that according to the *Druids*, the ſpirit or ſhade does not go to the ſilent ſeats of *Erebus*, and the pale realms of *Dis*, but

as a hole?

—*regit idem ſpiritus artus*
Orbe alio;
The ſelf-ſame ſpirit is ordain'd by fate
To rule the members in *another ſtate*;

the reader will perceive, from what has been advanced, that this can only be underſtood of a proper re-union with the body, which will ~~by and by~~ evince itſelf to have been alſo a leading *patriarchal* principle.

That which crowns our knowledge of their religion, and muſt effectually ſilence moſt of the ill-grounded imputations caſt upon them, is the illuſtrious teſtimony of *Origen*, that by them, the *Britons* were inſtructed in the fundamental doctrine of *the unity of the Godhead*

In fine, their religion was purely patriarchal. They believed the Deity to be infinite and omnipreſent, and thought it ridiculous to imagine that HE, whom the heaven of heavens cannot contain, ſhould be circumſcribed within the narrow limits of a roof. They therefore worſhipped him in open temples and conſecrated groves.

To fit them for the due performance of his worſhip, they judged repentance and purification to be neceſſary duties.

For this worſhip they obſerved one day in ſeven, as peculiarly ſanctified and made holy by the Great Creator.

For the perpetual eſtabliſhment and ſupport of it, they were wont to dedicate the tenth of all their ſubſtance.

The chiefs of their reſpective families were their Prieſts and Princes; yet all acknowledged one ſuperior in the ſacred office.

For the puniſhment of great delinquents, and to enforce obedience to their precepts, they were armed with the terrors

terrors of an excommunication, by which offenders were interdicted the ſacrifices and public worſhip, the moſt grievous of all puniſhments; the interdicted being held in the number of the impious and accurſed, avoided by all as a contagion, denied every honour, and made incapable of ſuing for any right.

They were well acquainted with the *fall of man*, and the means of his reſtoration to divine grace and favour. They were comforted with the knowledge of the *ſacred confederators* for their creation, redemption and ſanctification. Their worſhip therefore conſiſted in offering ſacrifice to, and calling upon the divinity, in the name of HIM *who taketh away the ſins of the world.* They were ſatisfied that GOD would accept of that *vicarious* or deputed ſacrifice, till the day came that ſhould ſeal their redemption with the blood of *the anointed.*

Nor were they ignorant, ~~(as has been already hinted)~~ of a *proper* reſurrection and a final judgment. Dying, they *accounted that* GOD *was able to raiſe them up, even from the dead.* They were ſatisfied that *the* ANGEL ~~(Gen. xlviii. 16.)~~ *which redeemed them from all evil, was the* LIVING GOD; and *were well aſſured that* themſelves, *at the latter day, ſhould* riſe erect above the duſt, *and be* again *ſurrounded with* this *carnal clothing, and ſhould ſee* HIM *in* their *fleſh, and with the* ſame *eyes behold* HIM. (Job xix. 25, 26, 27.) The learned reader, by a cloſe attention to the letter of the original, will perceive, that the exact meaning of this celebrated paſſage is here given, ~~which~~ is juſtified by the verſions of the *Septuagint* and St. *Jerome.*

They believed that puniſhment was the inevitable conſequence of ſin; and as *they had marked the old way which wicked men had trodden, which were cut down out of time, whoſe foundation was overflown with a flood*; ſo knew they that at the laſt *the remnant of them the fire ſhould conſume*; that when God would judge the world, *a fire ſhould be kindled in his anger, that ſhould burn unto the loweſt hell, and conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.* JOB v. 20. Deut. xxxii. 22.

Thus aſſured of their *religious* principles, we have the leſs reaſon to doubt that their *morality* was equally *patriarchal.* For this, in how great eſteem and reverence they

they were held, it is ſuperfluous to ſay. All controverſies, public and private, were by them determined, whether of a criminal or civil nature; and rewards and puniſhments accordingly diſtributed. To them the *Manksmen* aſcribe the excellent laws, by which their iſland has been always governed; for after the *Roman* conqueſt they retired *thither*, and to *Ireland* and *Scotland*. In *Origen* againſt *Celſus*, they are numbered amongſt the wiſeſt of the ancient nations. And *Clemens* of *Alexandria* reckons them amongſt the moſt reſplendent philoſophers, at a time when the *Greeks* themſelves were loſt in ignorance. And indeed they are on all hands (a few moderns excepted, who have not ſufficiently enquired into the ſubject) repreſented to have been moſt exquiſitely ſkilled in the knowledge of all divine and human laws.

We ſhall conclude this diſcourſe with a ſpecimen of *Druidical* morality, premiſing theſe few obſervations.—

The *Druids* couched their morality in triambics of rhyme, the better to imprint them upon the memory.

They were above all things careful to inculcate taciturnity or ſecrecy into their diſciples, that their doctrines might not become vulgar, and to ſecure to themſelves, as much as might be, the credit of learning and wiſdom.

Their verſes were filled with ſtrong images of nature, after the Oriental manner; always concluding with ſome wiſe ſentence founded upon long experience. And to theſe, in all probability, we are indebted for moſt of the proverbial expreſſions now in uſe.

The following were collected and committed to writing by *Lhowarch Hên*, a Prince of *Cumberland*, who lived in the year 590, and are purely *Venedotian*, or the *Britiſh* of *North Wales*. For tho' the *Druids* wrote nothing of this ſort, yet the ancient Chriſtians, who ſucceeded them, did, and were careful of preſerving what was good and laudable. They are inſerted by Mr. *Rowlands*, in his truly valuable work the *Mona Antiqua*, but without any tranſlation; nor does it appear by his remarks that they were ſufficiently underſtood by that (otherwiſe) very learned author.

Two very worthy gentlemen, well verſed in the language, have been conſulted concerning the meaning of them; whoſe literal ſenſe of them is given in the oppoſite column,

column, remarking the words about which they vary. But we ~~cannot be~~ of opinion, with thoſe gentlemen, that "the firſt two lines of each triambic were never deſigned to have any connection with the third, but were intended merely to furniſh rhyme to it:" Becauſe, ſuppoſing the three firſt triambics to allude to the corrective diſcipline of the *Druids*, which cannot well be doubted, the connection is eaſy; and there is as much of it in theſe and the three laſt, as the oriental poets generally furniſh. We have therefore modernized the whole for the reader's ſatisfaction, that he may judge for himſelf, whether the coherence might be ſtrained or natural.

DRUIDICAL VERSES.	LITERAL SENSE.
I.	I.
Marchweil Bedw briclas A dyn vynhroet * o wanas, Nac addev dy rin i † was.	Strong rods of green birch Will draw my foot *out of the hold, Reveal not thy ſecret to a [† youth.

~~* From the pillar.~~ ~~† Slave.~~

MODERNIZED.

Strong birchen rods from folly's ſnare
Will draw my foot, and bid beware,
"To youth no ſecret thou declare!"

II.	II.
Marchweil derw mwynllwyn, A dyn vynhroet o Gatwyn, Nac addev dy rin i vorwyn.	Strong rods of oak in a grove Will draw my foot out of the chain, Reveal no ſecret to a maid.

Strong rods from oaken grove will turn
My foot from chains,—this law to earn,
"Let not a maid thy ſecret learn!"

III.	III.
Marchweil derw ‡ deiliar, A dyn vynhroet o garchar, Nac addev dy rin i lavar.	Strong rods of ‡ leafy oak Will draw my foot out of priſon Reveal not thy ſecret to a blab.

~~‡ Bird-harbouring~~

Strong rods of leafy oak retrieve
Th' impriſon'd foot,—this rule to give,
"Impart no ſecret to a *ſieve*."

Eyri

* From the pillar. † Slave. ‡ Bird-harbouring.

IV.

Eyri mynydd, Hûdd eſcyt,
Odyd amdidawr o'r byt,
Rhybydd i drwch ni weryt.

IV.

Mountain ſnow, ſwiſt deer,
Scarce any in the world cares for me,
Warning to the unlucky ſaveth not.

Deer ſwift, and ſnow on mountains laid,
And I paſt hope,—of courſe is ſaid,
"No warning aids a luckleſs head!"

V.

Eyri mynydd, piſc yn rhyt,
Cyrchyt karw kilgrwm cwmclyt,
Hiraeth am varw ni weryt.

V.

Mountain ſnow, fiſh in a ford,
The lean ſtag ſeeks the warm vale,
A longing for deathſaveth not.

Fiſh ſeek the ford, and ſnow the hills,
All death—as hungry deer the dales,
"To long for death no whit avails!"

VI.

Eyri mynydd, gwint ae tawl,
Llydan lloergan, glaſs tavawl,
Odyd § dyn diried dihawl.

VI.

Mountain ſnow the wind will diſperſe,
Broad the ſplendent moon, the dock is green,
Scarce § a knave will want a pretext.

§ *Any miſchievous perſon is free from quarrels.*

As ſnow before the wind to flee,
Broad the full moon—docks green, you ſee
"Rogues naturally have their plea."

AN

AN ACCOUNT OF

Antiquities on *Saliſbury* Plain.

——————— *per amplum*
Mittimur Elyſium, et pauci læta arva tenemus. VIRGIL.
Illic Æacides, illic tendebat Ulyſſes OVID.
Munera nunc edunt. JUV.

THE city of NEW SARUM, or SALISBURY, is encompaſſed on three ſides (on the eaſt, weſt, and north) by that extenſive Plain to which it gives name: And without ſome account of which, and its numerous antiquities, the inquiſitive traveller might well depart unſatisfied. This Plain comprehends the greater part of *South Wiltſhire*, is placed in the centre of the ſouthern part of the kingdom, and is conſiderably more than one hundred miles in circuit. It is very delightful to the eye to behold it covered with numberleſs herds and flocks of ſheep, and in the neighbourhood of the bourns and villages, with plenteous crops of corn; thick interſperſed with *Celtic barrows*, and with ancient camps; and furniſhing full employment for the curious. The whole is a dry ſolid rock of chalk, whence the air which the inhabitants breathe is perfectly ſalubrious and exhilirating, and the fine yielding turf of the downs is bleſſed with perpetual verdure, and in the proper ſeaſon painted with cowſlips and other vernal flowers. A noble range for thoſe who wiſely ſeek the means of health in riding and in hunting, and which in all reſpects is not perhaps to be equalled by any ſpot upon the ſurface of the Globe.

We ſhall ſay but little here of the *barrows* upon the Plain, having ſo particularly deſcribed them already

in

in the account of STONEHENGE. Theſe *tumuli* are heaps of chalk for the moſt part, covered with earth, and cloathed with a firm turf acquired by length of time. Grand monuments indeed they are; nor can any thing be conceived for the purpoſe more auguſt or durable, or better adapted to the preſervation of the remains conſigned. They look like natural excreſcences of the ſolid earth, and not only ſeem to be, but are in fact immoveable. The nice rotundity and decent ſlope of the figure, while it claims the approbation of the eye, ſecures the ſkeleton, which is commonly found within two feet of the ſummit, from the injuries of the weather and the corruptibility of the moiſture: inſomuch that I have ſeen teeth and jaw bones, which have lain in ſome of theſe in all probability three thouſand years, taken out in all reſpects as firm and ſound as if they had been depoſited but a few years before. The reſurrection of the body is ſaid to have been a *Druidical* principle; and the nice geometrical ſtructure of theſe monuments may juſtly be conſidered as an argument of that principle, as well as of their learning in general. Some of the noble proprietors of them, of fine taſte and judgment, as the Dukes of *Beaufort*, *Queenſberry*, and others, have ſeemed to favour this notion, by making ſeveral of them yet more conſpicuous and flouriſhing, by having inveſted them all over with the immortal green of fir-trees, and made them look exceſſively beautiful.

Theſe are chiefly of the moſt remote antiquity; and coeval with theſe are the *Britiſh Curſus* or *Chariot-Race-Ways*. One of them has been already deſcribed from Dr. *Stukely*, who firſt diſcovered it. I have obſerved another very like the former, having alſo its direction eaſt and weſt. The eaſtern end of it is about a mile north weſt from the paddock belonging to his Grace the Duke of *Beaufort* at *Netherhaven*. It is incloſed from ditch to ditch with a ſemicircular intrenchment, and proceeds thence in a direct line towards the village of *Shrewton*.

As to the lines of defence thrown up by the *Belgæ*, as they proceeded in the conqueſt of the country, before the firſt invaſion of the *Romans*; we have only to add to what we have obſerved before upon that head, that (accord-

(according to the *Monaſticon Anglicanum*) in the charter of lands belonging to *Wilton-Abbey*, there is mention made of no fewer than thirteen diſtinct dykes.

The *Belgæ*, the conquerors of this country, were a brave and warlike people, when on their own continent. And we have no reaſon to think, after their tranſplantation to the *Britiſh* ſoil, that they fell at all ſhort of the courage and valour natural to the proper inhabitants. They were one of thoſe powerful nations, whoſe conqueſt gave opportunity to the *Roman* emperor *Veſpaſian* (for ſuch he came to be afterwards) highly to ſignalize his conduct here, when he firſt made a figure in arms. Hence it is that we find ſo many camps in this quarter of the kingdom, from the ſea ſide to the midland parts; many of which were made by him, and others by his undaunted oppoſers.

The road from *Wilton* to *Shafteſbury*, called the *Ten-Mile-Courſe*, is a fine ridge of down, continued upon the ſouthern bank of the *Nadder*. *Cambden* ſays, that this river, riſing in the ſouth border of the county, with a winding ſtream, creeps like *an adder* (from whence it ſeems to have its name) not far from *Wardour*, &c. And his annotator obſerves, that this conjecture of our famous antiquarian is made more probable by the true writing of what we call *an adder*, which ought to be written *a nadder*, being in *Saxon*, *næddre*; and accordingly, in our northern parts we call it *a nedder*. The corruption has happened in this, as in ſome others, by ſtealing the initial letter *n* from the word itſelf, and transferring it to the particle *a*. This ridge of down has a ſweet proſpect to the right and left, all the way. The miles are marked out by ſtones and trees; and the bourn upon the right underneath is uſually ſpoken of by the name of *Adder-bourn*. On the northern brow of the hill, between the fifth and ſixth mile-ſtone, is a pretty large camp, called *Chiſelbury*. So ſays Dr. *Stukely* in his *Itinerary*; but he ſhould have written *Cheſſelbury*. It is ſingle-ditched, as was the *Roman* cuſtom to form them, but of a roundiſh figure, contrary to their *general* practice. Before the principal entrance is an half-moon, with two apertures, for greater ſecurity. I am ſurpriſed that the Doctor ſhould fancy the

the name of this camp to have been imparted from ſome *ſhepherd's cot* (in *Saxon*, *Ceſol*) formerly ſtanding hereabouts, ſince the name is purely *Roman*, and evidently nothing more or leſs than *Caſtelli Burgum*. There is another camp of the ſame name, which the reader will ſee more of by and by.

When you come to the great chalk-hill looking towards *Shafteſbury*, you find three or four *Celtic barrows*; particularly one which is long and large, pointing eaſt and weſt. In this hill is a quarry of ſtone, abounding with ſea-ſhells. Not far off, in the pariſh of *Tiſbury*, near *Wardour Caſtle*, is a great intrenchment in a wood, at a ſmall diſtance from the river, which was probably an old *Britiſh* town.

Returning, we ſee, upon the higheſt eminence which overlooks *Wilton* and the fertile valley at the union of the *Nadder* and *Willy*, the famous *King-barrow*, as it is vulgarly called. It is a round *tumulus* of a moſt ancient form, flat at the top, and without any traces of a ditch around. Four trees have been planted round the edge of it, and it was made a *Terminus* in one of the viſtos to the admirable equeſtrian ſtatue of the Emperor *Marcus Aurelius*, which uſed to ſtand in the middle of Lord *Pembroke's* park. It is one of the higheſt *barrows* in this part of the country, being, by exact obſervation from the water level and calculation, at leaſt four hundred feet above the ſurface of the ocean. Dr. *Stukely* looks upon it as a ſuppoſition bordering on the neareſt probability, that this is the very monument of *Carvilius* mentioned by *Cæſar* in his *Commentaries*; who, joining with the other Kings along the country on the ſea-ſide from hence to *Kent*, attacked his ſea camp on the *Rutupian* ſhore, in the neighbourhood of *Sandwich*. For it ſeems to have been the faſhion at that time of day, for Kings to receive their denomination from the people whom they governed; as the people did commonly from the principal place of the dominion. Thus *Segonax*, as Mr. *Baxter*, in his Gloſſary, obſerves, was King of the *Segontiaci*, whoſe chief city was *Segontium*, or *Caer-Sgont*, which was *Silcheſter*, or the *Great City*. So likewiſe our *Carvilius* was King of the *Carvilii*, whoſe metropolis was *Carvilium*, or *Caer-Guiloii*, as much as

to

to ſay *Willow-Town*, or *Wilton*, ſo called (as was the river *Willy* alſo) from the vaſt number of trees of that name, with which it did then, and does ſtill abound. So likewiſe *Caſſivelaune* was King of the *Caſſii*, whoſe principal town was *Suellaniaüc*, at *Brockley-hill*, near *Edgware*, in *Middleſex*; though Mr. *Cambden* has inadvertently placed it in *Hertfordſhire*. Now if *Carvilius* lived at *Carvilium*, or *Wilton*, where ſhould he be buried but in the moſt conſpicuous place, near his own reſidence? Nor is there any other *barrow* to come in competition with it, or to occaſion the leaſt doubt or ſcruple.

Riding hence along the *Hare-Warren*, and at the end of the *Park*, the eye is ſweetly entertained with the landſcape of no fewer than five rivers, in a wet winter, interſecting the plain. And four of them retain the old *Britiſh* names. The villages on each ſide of them are ſo thick, that they ſeem to join for many miles, and to form long cities in woods. Where theſe rivers conſent to unite, there are (or were) no fewer than three cities and three cathedrals, within a triangle, whoſe ſides are equal, and not more than three miles, viz. *Wilton*, *Old Sarum*, and *New Sarum*.

We have remarked that the *Nadder* was metaphorically ſo named from its ſerpentine or winding current. It riſes by the end of the ten-mile courſe abovementioned, and paſſes by *Chilmark*, a pleaſant village, and famous for its quarries. The ſtone is very good and white, and riſes in any dimenſions. There is now a ſingle ſtone lying over the mouth of the quarry, like an architrave, full ſixty feet long, twelve feet thick, and as the workmen ſay, who have examined it, perfectly without flaw. Here ſometimes are found large petrified oyſter-ſhells.

The *Willy* riſes about *Warminſter*, a very ancient town, and ſuppoſed by *Cambden* to be the *Verlucio* of *Antonius*. But the diſtances do not anſwer; and either *Weſtbury* (which is the opinion of *Gibſon*) or *Heddington* (which is the more probable opinion of *Stukely*) bid fairer for the true *Verlucio*. Here the river takes in a little brook called the *Dyver*, and then runs upon the right of *Yanbury Caſtle*; having left *Heiteſbury*, or *Hegedſbury*,

Hegedſbury, the ancient ſeat of the Barons of *Hungerford*, behind it, and haſtened to a village of its own name. This *Yanbury Caſtle*, as it is called by the neighbouring inhabitants, is a very large military intrenchment, fortified with a deep double ditch. From its figure (ſays *Cambden*) any one may eaſily conclude, that it was a *Roman* camp. Some, ſays he, think it was *Veſpaſian*'s camp, who, being Lieutenant of the Twentieth Legion under *Claudius*, ſubdued two nations in this part of *England* to the *Roman* empire; and ſome remains of *Veſpaſian*'s name are thought to be in *Yanbury*. Dr. *Stukely* is of the ſame opinion, and for the ſame weak reaſon. It is wonderful that men of ſuch excellent judgment on other occaſions, ſhould be ſo far overſeen on this. The *Roman* camps were generally ſquare; always, we may ſay, where the nature of the ground would well admit of it, and conſiſted only of a ſingle *Vallum*. But, as Dr. *Gibſon* juſtly obſerves upon this *double ditch*, it is a way of encamping not noted by any author to have been uſed by that nation. Its being ſo very like *Bratton Caſtle*, only ſomewhat bigger, and of an oval form, would induce one rather to believe it *Daniſh*. The length of it is three hundred and ſixty paces, and it has three entrances, one towards the north, another towards the ſouth, and a third, which is the principal, fortified with a large ſemicircular work after the *Daniſh* faſhion, opens to the eaſt.

Oppoſite to this, on the other ſide of the river, is another ſmaller camp, with only a ſingle ditch, called *Dunſhat*. And about one mile and a half from *Yanbury*, is another likewiſe, with a ſingle trench, which by the country people is named *Woldſbury*. We have juſt made mention of *Weſtbury*, which is higher up to the north-weſt upon the ſkirt of the plain. It is a ſmall mayor-town, which probably aroſe out of the ruins of the old *Roman* one, at the diſtance of about half a mile northward. This ancient town was, without doubt, a place of conſiderable note, as appears from the great quantities of *Roman* coins, that have been found there. The *Saxons*, on their arrival, found it to be moſt eminent of any at that time, in theſe weſtern parts, and thence gave it the denomination which it bears at preſent.

Near

Near *Weſtbury* is a village called *Leigh* or *Ley*, which is (ſay the additions to *Cambden*) moſt probably the place where King *Alfred* encamped the night before he attacked the *Danes* at *Eddington*. For the name comes near it, it being an eaſy miſtake for the *Saxon* ſcribe to write *Æglea* for *Lea*. Here is alſo a field called *Court-field*, and a garden adjoining, encompaſſed with a moat; and a tradition goes, that here was a palace of one of the *Saxon* Kings. *Clay-hill*, behind *Warminſter*, might, by the ſound, bid fair enough for this *Æglea*; but then it would have been a piece of very ill conduct in King *Alfred*, and ſuch as he is not chargeable with, to have pitched his camp upon ſo high a place, viſible from all parts of the country, when he intended to ſurprize the enemy. So that it is more likely for him to have marched along this vale, which ſkirts the plain, and which was then over ſpread with woods, which made a part of *Selwood-foreſt*. Neither are there upon *Clay-hill* any veſtigia to be found of intrenchments, or the like. It is likewiſe too far from *Eddington*, where the battle was fought, in the fields between the town and *Bratton Caſtle*. This laſt was the fortification of the *Danes*, whither they fled after their defeat, and where they held out a ſiege of fourteen days. This camp is ſeated upon the plain, on the extremity of a lofty hill, which commands a proſpect of the whole country, and is encompaſſed with two deep ditches and rampires proportionable. The form of it is oval, in length three hundred and fifty paces, and almoſt two hundred broad, in the wideſt part. Near the middle of it is a large oblong *barrow* ſixty paces in length, which was probably the burying-place of ſome of the *Daniſh* nobility here ſlain. Within this vaſt intrenchment there have been ſeveral pieces of old iron armour ploughed up. It has but two entrances, fortified with out-works; the one towards the ſouth-eaſt, opening to the plain; the other towards the north-eaſt, leading directly down to *Eddington*.

From the village called *Willy*, the river of the ſame name purſues its courſe by *Grovely*, and admits another ſtream coming on the weſt ſide of *Stonehenge*, from *Orcheſton* and *Shrewton*. This laſt place has been hereto-

fore

fore remarkable for a large meadow, producing knot-graſs, which was commonly twenty-five feet in length, the knots of which would fatten ſwine. This herbage is very much coveted by cattle. This river directs its courſe forward to *Wilton*, and paſſes chiefly on the north ſide of the town, making the canal before the front of *Wilton-Houſe*, and then joining the *Nadder*, coming on the ſouth ſide of the town, and through the gardens at the end of the avenue.

One ſpring of the *Avon* riſes at *Wolf-hall*, near *Token-ham*, the ſeat of the Right Honourable the Lord *Ayleſbury*, and flows thence to *Burbage*, *Wootton-rivers*, and *Pewſey*. Near this laſt place it is augmented by another ſpring, which breaks plentifully from the foot of *Martinſhall-hill*, where begins that long range crowned with the *Wanſ-dyke*, which divides *Wiltſhire* into north and ſouth. From *Pewſey* it flows on through the *Manningfords*, weſtward to *Newton*. It then turns ſhort to the ſouth, and juſt below the village of *Ruſhall* is joined by another ſtream from the weſt, which makes its way through *Patney*, *Wilsford*, and *Charlton*. It now takes the mid-dle bourn at *Uphaven*, and proceeds through *Enford*, *Fittleton*, *Netherhavon* and ſeveral other villages, to *Ambreſbury*, famous heretofore for a monaſtery, and afterwards for a nunnery of noble ladies. The monaſ-tery here was a great endowment, maintaining three hundred Monks (ſee the additions to *Cambden*), and was founded by *Ambroſius* on purpoſe that they ſhould pray for the ſouls of thoſe who were ſlain here by the treachery of *Hengiſt*. It is ſaid alſo to have been the burial-place of *Quinever*, wife of the victorious King *Arthur*; and her tomb is pretended to have been found here within the laſt centu-ry, and this inſcription on the wall, in maſſy gold letters, R. G. A. C. 600. But the antiquity of this is very ſuſ-picious; not only becauſe, by this computation, ſhe muſt have lived almoſt fifty years after King *Arthur*; but alſo becauſe ſeveral hiſtorians, of good credit, affirm, that ſhe was buried at *Glaſſenbury*. This town enjoyed great privileges at the time of the conqueſt. In the year 1177, the abbeſs and thirty nuns were, for their incontinence and looſe lives, expelled and diſperſed into other religious houſes, to be kept under ſtricter diſcipline. Whereupon

King *Henry* gave this monaſtery to the abbey of *Fontevralt*, and ſo a convent of thoſe nuns were ſent over the ſame year, and admitted into full poſſeſſion of this abbey. It came afterwards to be in great repute, and not only Queen *Eleanor* was a nun here, but alſo *Mary*, daughter of King *Edward* I. and thirteen noblemen's daughters were veiled here upon *Aſſumption-day*, in the year 1285. The original monaſtery was deſtroyed by a barbarous villain named *Gurmundus*; and the ſtately nunnery which ſucceeded, was built and endowed by *Alfritha*, the wife of King *Edgar*, for the expiation of her crime in killing her ſon-in-law King *Edward*, by penance and good works. It is now the ſeat of his Grace the Duke of *Queenſberry*.

Ambroſius Aurelianus, whom *Cambden* will have to have given name to this place, (how juſtly the reader may ſee in our account of *Stonehenge)* in the wane of the *Roman* empire, took upon him the government of *Britain*, (as *Paulus Diaconus* reports) ſuccoured his ſinking country, and, with the aſſiſtance of the valiant *Arthur*, repelled the aſſaults of his enemies; conquering great armies compoſed of the moſt warlike nations of *Germany*; and at length, in a ſet battle upon theſe plains, loſt his life in the ſervice of his country. But *Gildas* and *Bede* write, that his anceſtors were Emperors, and ſlain here. And if ſo, why may not I (ſays my author) poſitively affirm, that he was deſcended from that *Conſtantine* who, in the fourth conſulſhip of *Theodoſius* the younger, from hopes that good fortune would attend that name, was choſen Emperor in *Britain*, and afterwards murdered at *Arles*.

Here, upon the ſummit of the hill, on the weſtern ſide of the river, is the noble camp of *Veſpaſian*, commonly called *the Walls*; properly, and by univerſal conſent, attributed to him. This great man, by his ſucceſſes in this iſland, paved his way to the imperial dignity. Having conquered the *Iſle of Wight*, he purſued his good fortune higher up into the country, and amongſt others, made this fine encampment. It is an oblong ſquare, and extremely well choſen, being very elevated ground, at a flexure of the river, which incloſes

cloſes an end and a ſide of it. The other ſide has a broad and deep valley along it, and at the other end is the entrance. The whole hangs over the town, and has a very ſtrong rampire. The road runs through it. The hill riſes conſiderably in the midſt of the camp, where it incloſed a fine *Celtic barrow*, which is now cut through for the convenience of the walk. This was doubtleſs one of thoſe belonging to the Plain before this camp was made; and probably from this *barrow* the *avenue* to *Stonehenge* began. It was afterwards a grand eminence to harange the ſoldiers from. The General's tent was in that part ſouth of the road, between it and the river towards *Little Ambreſbury*. There is alſo a gate of the camp at the lower end northward, the *Porta Prætoria ordinaria* in the *Roman* language. The entire ſpot, northward of the road, is now laid out in walks and plantations; the flowering ſhrubs extending even to the water's edge. A vernal hour paſſed here will miniſter a delightful entertainment; which none can enjoy without confeſſing, that the refined taſte of its truly noble owners has rendered *Ambreſbury* a moſt charming retreat.

From this place the *Avon* flows on to *Great Dunford*, which is on the eaſt ſide of it. Near it is a very large camp called *Aukbury*, covering the whole top of a hill; of no determinate figure, as humouring the height it now ſtands upon. This is the caſe of very many camps that are nevertheleſs unqueſtionably *Roman*. Though Dr. *Stukely* doubts not but that this was a camp of the *Britons*, and perhaps, ſays he, an *oppidum*, whither they retired with their cattle at night, from the paſturage upon the river: Yet he allows, that it has certainly ſo much of the manner of *Veſpaſian*'s camp, as induces one to think it an imitation. Indeed, whatever uſes it might afterwards be applied to, the nature of the work ſufficiently evinces it to have been originally *Roman*.

Lower down, at *Little Dunford*, is a ſweet place, late the ſeat of *Edward Young*, Eſq. who has decorated, as well as improved, the wild and open parts of the country round him, with many beautiful and flouriſhing plantations.

On the down, a little above, to the north-eaſt, was found, about five years ago, in opening a ſmall *barrow*, an human ſkeleton, lying on the left ſide, in a ſloping poſition. It was covered over with large flint ſtones, not above two feet below the ſurface of the earth. The jaws and teeth were perfectly ſound. It is remarkable that about five and thirty years ſince, two ſmall urns, of ordinary clay, and rude workmanſhip, were taken out of the ſame *barrow*, about three feet diſtance from, and on the left ſide of the above ſkeleton. And about two yards diſtance was found an human trunk, with a dart in it. Which urns and dart are in the poſſeſſion of a Member of the Royal Society.

Hence the *Avon* proceeds to *Old Sarum*, which it leaves upon the left, and thence to the city of *New Sarum*; continuing its courſe on to *Chriſtchurch*, in *Hampſhire*, where it joins its waters with thoſe of the ocean.

On the eaſt of *Saliſbury*, and near the *Roman* road coming from *Wincheſter*, is *Clarendon*, or rather *Chlorendun*, ſo called from the famous *Roman* camp in its neighbourhood, which was made or repaired by *Conſtantius Chlorus*, the father of the Emperor *Conſtantine the Great*. This *Conſtantius* was the grandſon of *Criſpus*, the brother of *Claudius*, the ſecond *Roman* Emperor of that name. He was eminent for valour and wiſdom, and by no means enſlaved by ambition. For he reſigned to *Galerius* the provinces of *Italy* and *Africa*, as being too far diſtant from the ſeat of his reſidence, which he held in *Britain*, and at this place. He favoured and encouraged the Chriſtians, and abhorred the ſuperſtitious worſhip of many Gods, acknowledging the one Maker and Ruler of all things. To prove the faith and ſincerity of his Courtiers, he proclaimed a public ſacrifice, declaring that ſuch as ſhould abſent themſelves from the ſolemnity, or refuſe to offer, ſhould be diſmiſſed his ſervice. Thoſe who had conſidered the faith which they profeſſed as the court-faſhion only, complied now with what they judged to be the pleaſure and religion of the Sovereign, and were in conſequence diſcarded in a body, with this juſt reproof, that "He who is diſloyal to his "God, can never be true and faithful to his Prince."

Soon

Soon after his arrival here, he obtained a victory at *Silcheſter*, in *Hampſhire*, and was wounded in the action. He married *Helena*, the daughter of *Coilus*, Duke of *Colcheſter*, who had aſſumed the government of the iſland after *Aſclepiodotus*, but made his ſubmiſſion. She was a lady of extraordinary beauty, and well-inſtructed in all the liberal arts and ſciences, nor leſs eminent for her piety, (for ſhe was a zealous Chriſtian) than for her bodily endowments. But, notwithſtanding her excellencies, he was compelled by *Maximian* to part with her, and to marry his daughter *Theodora*; though ſhe had bore him a ſon, who afterwards ſucceeded to the empire, and for whoſe glory the full eſtabliſhment of the Chriſtian religion was reſerved. He died at *York*, in the midſt of an expedition againſt the *Picts* and *Caledonians*, after he had reigned two years.

The park at *Clarendon* is of a large extent, and very commodious for the keeping and breeding of deer. *Michael Maſchertus*, L. L. D. as quoted by *Cambden*, aſcribes to it twenty groves, of as many miles, in the following verſes; in which, at the ſame time, he has formed an etymology for the name of the place, and a name for *Saliſbury* peculiar to himſelf.

Nobilis eſt lucus, cervis cluſura, Saronam
Propter, et a claro vertice nomen habet.
Viginti hic nemorum, partito limite, boſcis
Ambitus eſt, paſſus mille cuique ſuus.

A noble Park, near *Sarum*'s ſtately town
Is, from the mount's clear top, call'd *Clarendon*.
Here twenty groves, and each a mile in ſpace,
With grateful ſhades at once protect the place.

In this park are the footſteps of two royal palaces, *King-Manor* and *Queen-Manor*; and it ſeems for ſome ages to have been a royal reſidence. Here, in the year 1164, was made a certain recognition and record of the cuſtoms and liberties of the Kings of *England*, before the Prelates and Peers of this kingdom, for avoiding diſſentions between the Clergy, Judges, and Barons of the

realm, which were called *the Conſtitutions of Clarendon*. So many of them as the Pope approved of, have been inſerted in the tomes of the councils, and the reſt omitted. Though *Thomas a Becket*, then Archbiſhop of *Canterbury*, and the reſt of the Biſhops, approved of them all. But beſides the famous Parliament of *Henry* II. in which this was done, there was another ſummoned to meet here by King *Edward* II. in the year 1317. But the differences at that time between the King and the Barons ran ſo high, that nothing of moment was tranſacted.

This place was honoured in the time of King *Charles* II. by giving the title of Earl to *Edward Hyde*, Baron of *Hindon*, Viſcount *Cornbury*, and Lord Chancellor of *England*; who dying at *Roan* in *Normandy*, was ſucceeded by his eldeſt ſon *Henry*. The memory of this great Earl will never be forgotten. As an hiſtorian he had no equal. He was the beſt of fathers, huſbands, and maſters; the trueſt patriot, and one of the beſt Chriſtians of the age in which he lived, to whom this church and nation are infinitely indebted.

Juſt under this park is *Ivy-Church*, ſome time a ſmall priory; where, as tradition goes, in the memory of our grandfathers, was found a grave, and therein a corpſe twelve feet in length, and not far off, a ſtock of wood hollowed, and a concave lined with lead, which incloſed a book of very thick parchment, all written in capital *Roman* letters. But it had lain ſo long, that when the leaves were touched they mouldered to duſt. Sir *Thomas Elliott*, who ſaw it, judged it to be an hiſtory. No doubt he who ſo carefully laid it up, did it to the intent that it might be one day found, and diſcover ſome things memorable to poſterity. The number of the leaves which compoſed this manuſcript were twenty; and Biſhop *Cooper* ſays, that "he read them from the hands of Mr. "*Richard Pace*, Chief Secretary to the King, but being "ſore defaced, could read no one ſentence through, yet "could well perceive in ſeveral places the word *Prytania*." This, as Mr. *Sammes*, in his *Britannia*, obſerves, ſeems to confirm what Mr. *Humphry Lloyd* has poſitively aſſerted, that *there is not any* Britiſh *word whoſe firſt radical letter is* B.

To

To the north of *Clarendon Park* is *Fripſbury*, a very great entrenchment, of a circular form, containing in diameter three hundred large paces. It is ſingle trenched, but the ditch is deep, and the rampire high. Only about fourſcore paces within the outer circumvallation is a deep trench, without a rampire. It has only two entrances, the one on the eaſt, the other on the weſt. This is the very camp of *Conſtantius Chlorus*, and ſhould be properly called and written *Chloridunum*. It is a fine fortification upon a dry hill, which is round, and would not well admit of any other figure. The ditch within has two entrances, which anſwer to the entrances of the camp, and there is a large ſpace between it and the *vallum*. This ditch might indeed have incloſed a ſmaller camp before, may have been enlarged by *Conſtantius Chlorus*, and made a ſummer camp for his legions before the city of *Old Sarum* or *Sorbiodunum*. This was probably done by carrying away all the earth of the old *vallum* to the *new*. For it is evident that the preſent rampire contains a much larger quantity than could be taken out of the ſubjacent ditch.

Clarendon Park, at the diſtance of half a mile, appears to be a beautiful place. Part of the palace, which was built there by King *John*, is ſtill ſtanding, though it has been pulling down for many years. It was a large edifice, chiefly of flint (with which material the country abounds) on the ſide of an hill, but not fortified. This palace ſtands in a direct line with the eaſt end of *Saliſbury* cathedral, which affords a beautiful view from it; it alſo anſwers directly to the front viſto of *Wilton-houſe*, over the great canal, and is called the *King's-Manor*. A ſubterraneous paſſage is ſaid to reach from this place to the *Queen's-Manor* at *Wilton*. Between the park and the camp runs the *Roman* way, which we have already ſpoken of in our account of *Old Sarum*. But the *Ikening-ſtreet* comes north-eaſt from *Speen*, near *Newbury*, paſſing through *Chute Foreſt*, where it is commonly called *Chute Cauſeway*. Thence it advances forward to *Ludgarſhall*, heretofore the caſtle (whoſe ruins are ſtill to be ſeen) of *Geffrey-Fitz-Peters*, the rich Earl of *Eſſex*, and Lord Chief Juſtice of *England*; it paſſes the courſe of

the *Colinbourne* river, (which is but a winter ſtream, running part of the way under ground, and then riſing again) at *Tydworth*; and ſo by *Haradun-hill*, behind *Ambreſbury*, to the eaſtern gate of *Old Sarum*.

The mention of *Haradun-hill* reminds us of a conceit of Dr. *Stukely*, that one *Hara* (the child of his own imagination) lies buried in the largeſt of the adjoining *barrows*, and that from him the hill received its denomination; not conſidering that, in the language of thoſe who impoſed the name, *HARRDUNI* ſignifies no more than the ſtrong eaſtern expreſſion of the *Mons Montium*, or the *Lofty Mountain*. And ſo it is deſervedly called. For it is indeed the moſt eminent of a whole range, which ſeem to proceed from the bowels of it.

It is richly worth the attention of the curious, from the noble remains of antiquity, which are here before them, to conſider the character of the ancient inhabitants of this part of the country, and their ſucceſſive conquerors. Authors are partial; written teſtimonies much corrupted and periſhable: but the information, which theſe eternal evidences convey, muſt be certain and infallible. By the lines thrown up acroſs the country, at very moderate diſtances, it appears, that the ancient inhabitants were a very brave and warlike people; who, though they might have retired to their friends and countrymen in any part of the iſland, yet manfully diſputed every inch of ground with the *Belgic* invaders, who had no retreat, and were under a neceſſity of conquering or dying.

When we ſurvey the great number of *Roman* camps and military ways here, what an opinion muſt it give us of the *Belgic* ſettlers, whom at length, and not without much difficulty, they ſubdued. This *Celtic* nation, marching from *Germany*, and expelling the *Gauls* from that part of the continent which they coveted, ſeized upon their habitations, and are repreſented as the only people capable of curbing effectually the inſolence of the *Cimbrians* and *Teutons*. *Divitiacus* particularly, who invaded this part of the iſland, was King of the territories around *Soiſſons*, and the moſt powerful monarch in all *Gaul*. And, though this invaſion muſt have wonderfully diminiſhed the numbers left behind; yet we find his ſucceſſor,

ceſſor, in the general inſurrection of the *Gauls*, contributing fifty thouſand armed men for his quota of troops againſt *Cæſar*. Accordingly, ſo many arguments of a ſtrong reſiſtance and determined reſolution are not perhaps to be met with in any part of the world as here; by which all the *Roman* proweſs and prudence appear to have been neceſſarily exerted. Look up the courſe of the *Nadder*, and you meet with the ſtrong camps of *Cheſſelbury*, *Tiſbury*, and *Shafteſbury*. Caſt your eyes along the *Willy*, and you have *Yanbury Caſtle* on the eaſt, and on the oppoſite ſide of the river the camp of *Dunſhat*, and at a ſmall diſtance *Woldſbury*, and further on *Heiteſbury*. The two former of theſe ſecure alſo the *Shrewton* bourn. And on the eaſt of *Warminſter* you find the ſtrong entrenchments of *Battlebury* and *Scrachbury*. Remove your proſpect to the *Avon*, and you ſee *Aukbury*, *Ambreſbury*, and *Cheſſelbury*, in *Enford*. Near at hand, and weſtward, you meet with *Caſterley* and *Boadbury*. And for a check upon the *Eaſt* or *Colinbourn*, are *Clarendon*, the ſtrong camp near *Newton Toney*, north of the *Stockbridge* road, and *Suthbury*; beſides a few ſmaller, and ſeveral others in the neighbourhood of the *Stockbridge* river.

Suthbury, or, as it is commonly called, *Shidbury-hill*, is the higheſt hill and the ſtrongeſt entrenchment upon *Saliſbury Plain*, *Old Sarum* only excepted. The works, which conſiſt of a lofty *vallum* and very deep trench, encompaſs all the northern and more eminent part of the hill, ſomewhat in the form of an half-oval, having at the ends a direct and cloſing line acroſs from weſt to eaſt. The entrance, which is from the north-weſt, is guarded by a ſtrong baſtion of earth. The ſouthern or more depreſſed part of the mountain (for it well deſerves that name) is covered with ſmall black trees, and ſhrubs and buſhes. In the midſt of the camp are two ponds of water, one of them large, which never fail. This hill is ſeen from every open part of the plain, having the village of *Upper Tydworth* at the foot of it on the eaſt ſide: Juſt beneath which is the other, called the *Lower Tydworth*, a charming ſpot, abounding with game, more eſpecially hares, and beautifully diverſified with

woods and plantations. On the weſtern ſide of the hill is the great road from *Marlborough* to *Saliſbury*, marked out with mile ſtones. It is compoſed of different ſoils, far beyond what one would expect to find, having, beſides its chalk, which is much ſofter and finer than that of which the plain in general conſiſts, beds of ſmall gravel, of round pebbles, and ſtrong clay, in ſufficient quantities to ſupply conſtantly a brick-kiln erected on the ſide of it.

Directly north of *Suthbury*, on the other ſide of the narrow valley, which ſkirts the plain, at the diſtance of five miles, is the great camp upon *Martinſhall-hill*, which is alſo accommodated with a pond of fair water that is never dry. As this hill is ſomewhat higher than *Suthbury*, and remarkable for its ſteepneſs and moſt extenſive proſpects, we ſhall preſent the reader with the perpendicular altitude of it.

Height of MARTINSHALL-HILL.

	Feet	Inches
From the face of *Millcut* water to the foot of the Green Hill - -	297	10
Thence to the face of the pond, on the hill	252	8
Thence to the ſummit of the hill -	17	9
The whole perpendicular height -	568	3

From the bottom of *Suthbury-hill*, on the right hand of the brick-kiln, runs a line of communication to *Everley*, and pointing directly to the *Roman* camp on *Martinſhall-hill*. This *Everley*, or *Eburlegh*, was heretofore the country ſeat of *Ina*, King of the *Weſt-Saxons*. In the time of *Cambden* the warren here appears to have been ſtocked with hares, which afforded the recreation of hunting to the neighbouring gentlemen. That healthy entertainment is ſtill carried on there with great ſpirit.

The line of communication, taken notice of above, may be traced on almoſt to the verge of the plain. Northweſt is another line thrown up, which reaches five miles to *Cheſſelbury*, ſtill called *Cheſter-way*, and guarded about

about the mid-way with a ſmall ſquare camp, called by the neighbouring people *Ledbury Banks*. This, and what will be further added by and by, convinces me, that *Suthbury* muſt have been a *Roman* camp, notwithſtanding its figure and the nature of the work. The additions to *Cambden* ſay, that "it certainly appears to "have been a *Daniſh* camp, whereby they ſeem to have "commanded all this part of the country; and ſix or "ſeven *barrows* in the plain beneath may be thought to "preſerve the memory of a battle here." But there is no ſufficient ground for ſpeaking thus confidently. Whether it was indeed originally a *Roman* work, may perhaps be controverted. It may have been *Britiſh* or *Belgic* before the invaſion of *Cæſar*, and afterwards taken poſſeſſion of by the *Romans*, and converted to the uſe of their own armies, as I have reaſon to believe that ſeveral others were. But whoſoever conſiders the natural ſtrength of its ſituation, and its communications with *Martinſhall* and *Cheſſelbury*, which are undoubtedly *Roman* works, muſt of neceſſity pronounce this alſo in its time to have been a *Roman* camp.

Cheſſelbury, ſo it is called in all ancient writings, though by the preſent inhabitants corrupted into *Chiſenbury*, is a large and ſquare fortification upon the *Avon*, ſeven miles north of *Ambreſbury*. Its ſituation is lower than what is generally choſen for works of this ſort: as one intent of it was to command the ford of the river. Yet it is very dry and healthy, and within it are many marks, which look like the foundations of ancient buildings.

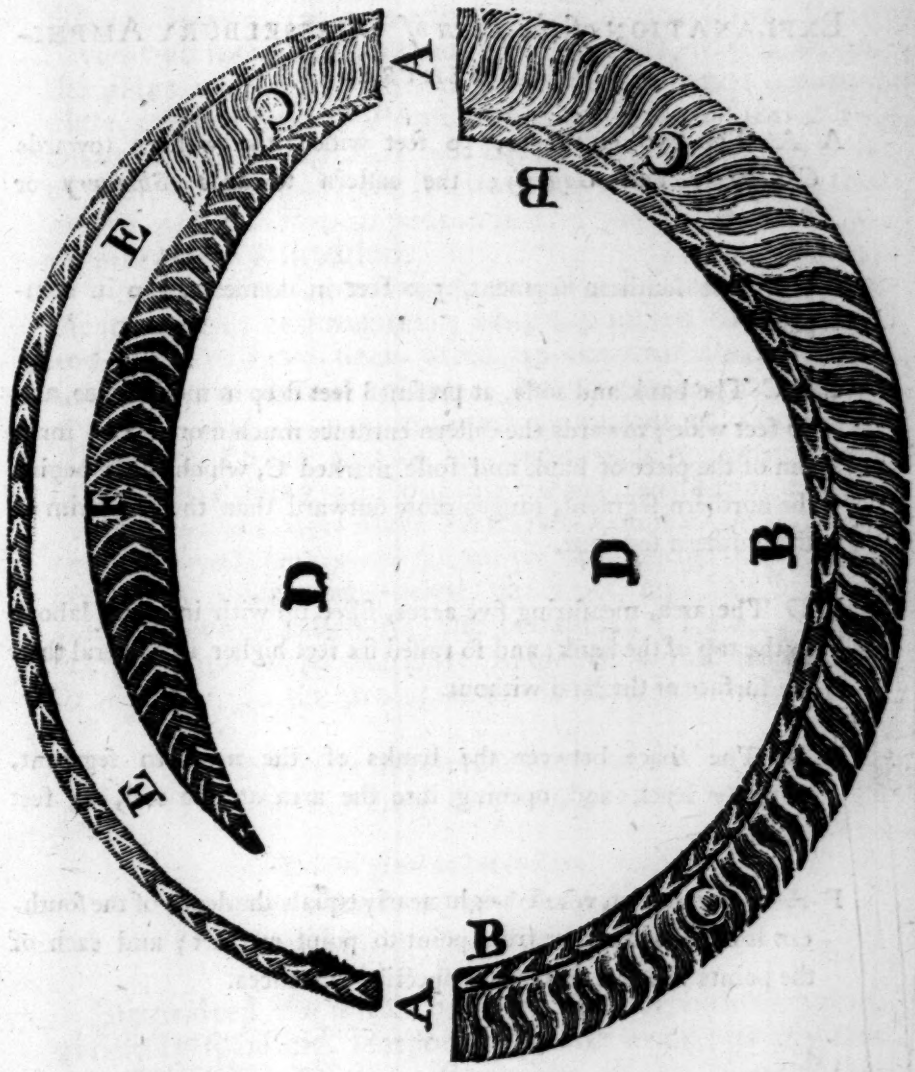
It is evident enough, and much to be regretted, that Dr. *Stukely*'s reſearches upon the Plain extended no farther northward than *Ambreſbury*, and the parts about *Stonehenge*; otherwiſe he could not have placed our *Cheſſelbury* on the weſtern ſide of the river, which ſtands indeed upon the eaſtern ſide; nor from miſinformation attributed to it a fair *prætorium*, of which there is not the leaſt veſtige or appearance.

About a mile from *Cheſſelbury*, to the north-eaſt, is a moſt valuable piece of antiquity, which has hitherto eſcaped the notice of the curious. I have very frequently paſſed by it at ſome ſmall diſtance, and from the aſpect of it never made the leaſt doubt of its being a circular

Daniſh entrenchment. But one day, when the courſe of my intended journey ſeemed to lie directly through it, how great was my ſurprize, upon entrance, to ſee the face of it ſo very different from the form which I had uſually aſcribed to it in idea! To ſee the ground filled up to the height of what had been commonly taken for the rampire; two oppoſite gates or entrances upon this wondrous level, and on the other ſide a conſiderable *vallum*, as it ſeemed without any appearance of a ditch or foſſe, muſt indeed furniſh matter of aſtoniſhment. Upon due conſideration it appears to me, that this can have been no other than a *Roman* amphitheatre. The country people by tradition call it TREANDRE BANKS, they know not why. This is probably a corruption of the *Latin* ARENARII AGGERES. So the extraordinary amphitheatre at *Dowe* in *Poictou*, cut and hollowed out of the mountain, without any external materials of lime, ſtone or timber, (deſcribed and delineated by *Lipſius*, *de amphitheatris extra Romam)* is called by the inhabitants at this day LES ARENES; and ſo is the other in the neighbourhood of *Bourdeaux*. This before us may in all likelihood have ſerved the double purpoſe of a theatre and amphitheatre. But, before we proceed, it is neceſſary that the reader conſider with ſome attention the plan before him.

PLAN

PLAN *of* CHESSELBURY AMPHITHEATRE.



EXPLANATION *of the Plan of* CHESSELBURY AMPHITHEATRE.

A A The two entrances, 50 feet wide; the weſtern towards *Cheſſelbury* and *Caſterly*; the eaſtern towards *Shidbury* or *Suthbury*.

B B B The ſouthern ſegment, 550 feet in diameter, 720 in compaſs.

C C C The bank and foſſe, at preſent 8 feet deep in moſt places, and 30 feet wide; towards the eaſtern entrance much more: The inner rim of the piece of bank and foſſe marked C, which there begins the northern ſegment, ranges more outward than the inner rim of the ſouthern ſegment.

D D The area, meaſuring five acres, filled up with immenſe labour to the top of the bank, and ſo raiſed ſix feet higher in general than the ſurface of the land without.

E E The ſpace between the banks of the northern ſegment, perfectly level, and opening into the area at one end, 25 feet wide.

F A large rampart, whoſe height nearly equals the depth of the ſouthern foſſe; its diameter from point to point 440 feet; and each of the points 180 feet from the reſpective entrances.

Such

Such is this extraordinary work, the view of which naturally reminds one of the famous *Curio*'s device, who, exhibiting plays and ſpectacles on account of his father's funeral (as was uſual on ſuch occaſions) contrived two ſuſpended and moveable theatres, which, when the plays were over, turned round and formed a complete amphitheatre. *Pliny*, while he ſpeaks of this contrivance, (Nat. Hiſt. lib. 36. cap. 15.) knows not which to wonder at moſt, the boldneſs of the author, or the madneſs of the *Roman* people in truſting their ſafety to ſo precarious a ſituation.

The ſouthern ſegment before us is, I think, as fine a theatre as can be imagined; only ſuppoſing the ſcenery and ſeats to have been fitted up occaſionally, as was anciently the *Roman* cuſtom. For the hiſtorian *Tacitus* obſerves, that it was imputed as matter of blame to *Pompey the Great*, that he had made theſe appurtenances of a theatre fixed and durable: *quod manſuram theatri ſedem poſuiſſet; nam antea ſubitariis gradibus et ſcenâ in tempus ſtructâ ludos edi ſolitos.* For before that, ſays he, when plays were acted, the ſeats and the ſcenery were ſuddenly raiſed for the occaſion; (Tacit. Annal. lib. 14.) and were therefore made of wood, according to *Auſonius*, in the prologue to his *Sapientes:*

Ædilis olim ſcenam tabulatam dabat
Subito excitatam, nullâ mole ſaxeâ.

Our Ediles gave us heretofore
The ſudden ſcene, of wood alone,
Not raiſed with piles of coſtly ſtone.

But indeed the whole body of the amphitheatre was, generally ſpeaking, temporary and of wood; as any one may ſatisfy himſelf from *Vitruvius*, lib. 5. One of this ſort was raiſed by *Julius Cæſar* himſelf. "He exhibited, "ſays *Dio Caſſius*, many entertainments, and of every "ſort, having built of timber (ἐκ ξυλίνων) a kind of hunt-"ing theatre, which was alſo called an amphitheatre, as "having ſeats all round in a circle, without any ſcene." So the amphitheatre, which *Tacitus* (Annal. lib. 4. cap.

cap. 62.) ſpeaks of at *Fidenæ*, was built of wood, but ſo careleſsly and ſlightly, that in the middle of the entertainment the whole gave way, and killed and maimed not leſs than fifty thouſand ſpectators. On this occaſion proviſion was made, by a decree of the ſenate, that no perſon, for the future, ſhould be qualified to exhibit an entertainment of this ſort, who was worth leſs than four hundred thouſand ſeſterces, nor raiſe an amphitheatre, except upon a ſpot of ground of approved firmneſs. *Pompey*'s Theatre, as has been intimated already, was the firſt of ſtone that we read of. Afterwards, as *Dio Caſſius* relates, "*Statilius Taurus*, by the perſuaſion "of *Auguſtus*, built a ſort of hunting theatre in the "*Campus Martius*, of ſtone, at his own expence, and "dedicated it." This muſt have been rather, like *Julius Cæſar*'s, an amphitheatre. However, we have no account of any more of ſtone, till the time of *Veſpaſian*. For that which *Caligula* began to build, was not finiſhed; the work being put a ſtop to by the Emperor *Claudius*.

As to the diſtinction between theatres and amphitheatres, according to *Caſſiodorus* and *Iſidorus*, a theatre is an hemiſphere; an amphitheatre is, as it were, two theatres joined together. For, ſays the latter, an amphitheatre is round; but a theatre is from the mid-amphitheatre, having the figure of a ſemicircle. So *Calpurnius* (de Venatione *Carini*),

Qualiter hæc patulum vallis contendit in orbem,
Et ſinuata latus, reſupinis undique ſilvis,
Inter continuos curvatur concava montes:
Sic tibi planiciem curvæ ſinus ambit Arenæ.

As the ſpread valley ſweeps into a round
Which, ſinuous, ſloping woods on all ſides bound,
Curv'd hollow, by continu'd hills inclos'd;
So is the amphitheatre diſpos'd.

It was called the *Arena*, from the area being thickly ſtrewed with ſand, which was bibulous, and adapted to prevent any lubricity or ſlipperineſs, which muſt otherwiſe

wiſe have enſued from the frequent effuſion of blood. Inſtead of which, ſometimes a powder of white ſtone was deſtined to this purpoſe, on account of its colour. *Caligula* and *Nero* carried this, as they did all things elſe, to ſuch an height of luxury, as to have the area of the circus ſtrewed with vermillion and chryſocolla.

The ſeats or benches were placed in four or five rows, riſing gradually one above another, in a kind of balcony or gallery, raiſed about twelve feet above the arena, which they ſurrounded, the ſenators occupying the foremoſt places. And leſt this diſtance ſhould not always be ſufficient to protect them from the wild beaſts, they had before them the further ſecurity of net-work, and of wooden cylinders which whirled round upon the leaſt touch, and eluded every attempt to lay hold upon them. Above this were other galleries for the Equeſtrians and Plebeians. To poles, which ſtood erect at top, were faſtened with cords (managed by the marines) veils, which were frequently of ſilk, of colours beautifully variegated, to keep off the intenſe heat of the ſun, and let in refreſhing air. Theſe covered, like a waving roof, the whole extenſive opening above. It is obſerved of *Nero*, that his veils were purple, having in the centre his own figure, curiouſly wrought with the needle, repreſenting *Phœbus* driving the chariot of the ſun, and ſurrounded with ſtars of gold.

But if we go back to the yet more ancient times, we ſhall find the people ſtanding at theſe entertainments. So *Tacitus*, *vel ſi vetuſtiora repetas, ſtantem populum ſpectaviſſe.* Nay, *Valerius Maximus* (lib 2. cap. 4. ſect. 2.) takes notice of a decree of the ſenate enforcing this poſture during the repreſentation. This paſſed, as St. *Auguſtine* (de Civitate Dei, lib. 1. cap. 31.) obſerves, by the influence of *Scipio Naſica*, and by this decree the ſeats, which had lately come into faſhion, and which were temporary *(ad horam congeſta)* were deſtroyed, and once more brought into diſuſe.

By the *ſcene*, nothing more was underſtood originally than the collection of branches and leaves, made uſe of by way of ornament and ſhade; ſuch was that of *Livius Andronicus*, in the firſt *Punic* war. Whence its name from

from Σκηνη, *Umbra:* till the time when theſe diverſions found their way into the city. And then the ſcene was confined to a particular part of the theatre. The reader may, upon this point, conſult *Servius* upon *Virgil*, ad lib. 3. Georgic. v. 24. So *Ovid* (de Arte Amandi, lib. 1. l. 105.)

Illic, quas tulerant nemoroſa Palatia, frondes
Simpliciter poſitæ; Scena ſine arte fuit.

Boughs from *Mount Palatine*, with trees then green,
Were ſimply rang'd, and artleſs was the ſcene.

And then, ſays he,

In gradibus ſedit populus de ceſpite factis,
Quâlibet hirſutas fronde tegente comas.

On ſeats, compos'd of turf, the crowds were plac'd,
Their uncomb'd locks with various frondage grac'd.

Some, or at different times all, of theſe faſhions may well enough be ſuppoſed to have been introduced amongſt the conquer'd *Britons*, and adapted to the ſpot, which we are now ſurveying. But it is wonderful to what an exceſs of magnificence the *Roman* ſpirits carried this affair at home. *Pliny* ſpeaks particularly of the adornment of the theatre of *Scaurus*, when *Edile*, as the greateſt work that ever was performed by the hand of man. The ſcenes were divided into three partitions, one above another. The firſt conſiſted of one hundred and twenty columns of marble; the next of the ſame number of columns, curiouſly wrought in glaſs; and there was ſtill the ſame number of pillars at top, decorated with gilded pictures. Between the ſeveral columns ſtood three thouſand ſtatues of braſs; and the *cavea* or *hollow* contained eighty thouſand ſpectators. *Nero*'s golden day, on which he entertained *Teridates* the *Armenian* King, was made up of mad profuſion. For he covered not only the ſcene, but the entire theatre, with gold;

gold; and every inſtrument, the whole furniture throughout, was of the ſame precious metal. But this luxury was confined to the walls of *Rome*; for all the while the ancient ſimple faſhion was continued in the colonies and country towns in general. And *Juvenal* has deſcribed this plain uſage in a manner which ſeems quite applicable to the work before us, Sat. 3.

——————— ipſa dierum
Teſtorum herboſo colitur ſi quando Theatro
Majeſtas, tandemque redit ad pulpita notum
Exodium, cum perſonæ pallentis hiatum
In gremio matris formidat ruſticus infans
Æquales habitus illic, ſimileſque videbis
Orcheſtram et populum.

On theatres of turf, in homely ſtate,
Old plays they act, old feaſts they celebrate;
The ſame rude ſong returns upon the crowd,
And by tradition it for wit allow'd.
The mimic yearly gives the ſame delights,
And in the mother's arms the clowniſh infant frights.
Their habits, undiſtinguiſh'd by degree,
Are plain alike; the ſame ſimplicity
Both on the ſtage, and in the pit you ſee.

DRYDEN.

But it is evident enough that this work of antiquity was not appropriated ſolely to theatrical entertainments. For the whole area, comprehending five acres of land by meaſure, forms a noble amphitheatre, ſpacious enough to contain many thouſands of ſpectators. The ſpace, marked E E between the banks, is quite level, and never could be deſigned for a ditch; but, when properly covered and partitioned, was admirably contrived for the keeping of the wild beaſts, whence they might conveniently iſſue from their ſeveral dens, in the preſcribed order, to the opening, and ſo into the midſt of the area.

The *Romans* were paſſionately delighted with the combats of men and beaſts, which were here exhibited.

Nothing

Nothing could equally pleaſe the people; nor was there a ſurer method of arriving at popularity, than by indulging their humour in this way. Inſomuch that St. *Ambroſe* ſpeaks of it as a thing common for a *Roman* Magiſtrate to ſquander away his whole patrimony in theatres, plays, wreſtlers, gladiators, and ſuch-like exhibitors, to obtain the favour of the populace for a ſingle hour. The proper and peculiar vices of this city ſeem to me (ſays an ancient author) to be in a manner conceived in the womb, the love of ſtage-players, and a paſſion for gladiators and horſes: with which the mind being occupied and beſieged, leaves but little room for uſeful arts. Whom do you find talking at home concerning any thing elſe? And *Cicero* obſerves, that no aſſemblies of the people, not even the public elections, were more crowded than the gladiatorian ſhows. It is not therefore ſurprizing, upon reflection, that we find this amphitheatre upon *Saliſbury Plain*. It ſhould much more excite our wonder that only this is to be found there. Indeed no other has been yet diſcovered within the kingdom, except that at *Dorcheſter*.

At theſe entertainments not only combats between beaſts and beaſts, and between men and beaſts, but alſo between men and men, were exhibited with large effuſion of blood. *Julius Cæſar*, in his edileſhip, gave three hundred and twenty pair of gladiators. *Gordian*, in the ſame office, gave a ſhow of this ſort once a month for twelve months together, when ſometimes five hundred pair of gladiators, never leſs than one hundred and fifty pair, fought together. But this is little; for the moderate Emperor *Trajan* gave theſe ſpectacles for one hundred and twenty days together; on which, of wild and tame beaſts, ſometimes a thouſand, and ſometimes ten thouſand were ſlaughtered; and ten thouſand gladiators fought. So prodigal of blood were theſe Lords of mankind!

For the ſake of novelty, fighting dwarfs have been ſometimes introduced in the *Arena*. And what is ſtill more extraordinary, women have engaged on theſe occaſions. For *Tacitus* records, that in *Nero*'s time many illuſtrious women and ſenators were diſhonoured by expoſing themſelves to combats in the *Circus*. The ſame practice

practice was followed in *Domitian*'s reign. Nor was this a whim of the mad Emperor's only. For we read in *Athenæus* of a private perſon, who made proviſion by will, that the moſt beautiful women that could be got ſhould fight as gladiators at his funeral. The ſatyriſt (*Juvenal*) has humorouſly expoſed this unnatural boldneſs in the fair ſex:

Quale decus rerum, ſi conjugis auctio fiat,
Balteus, et manicæ, et chriſtæ, cruriſque ſiniſtri
Dimidium tegmen: vel ſi diverſa movebit
Prælia, tu felix ocreas vendente puellâ.
Hæ ſunt quæ tenui ſudant in cyclade, quarum
Delicias et panniculus bombycinus urit.
Adſpice, quo fremitu monſtratos perferat ictus,
Et quanto galeæ curvetur pondere, quanta
Poplitibus ſedeat, quam denſo faſcia libro.

Sat. 6. l. 254.

Oh what a decent ſight 'tis to behold
All thy wife's magazine by auction ſold!
The belt, the creſted plume, the ſev'ral ſuits
Of armour, and the Spaniſh leather boots!
Yet theſe are they that cannot bear the heat
Of figur'd ſilks, and under ſarcenet ſweat.
Behold the ſtrutting *Amazonian* whore,
She ſtands in guard, with her right foot before:
Her coats tuck'd up, and all her motions juſt,
She ſtamps, and then cries hah! at ev'ry thruſt.

DRYDEN.

But, under the Emperor *Severus*, a decree of the ſenate paſſed, forbidding the ſex to engage in ſingle combat. And theſe ſpectacles in general were diſcouraged by the good Emperor *Nerva*, who endeavoured to diminiſh and moderate the expence of them, as much as might be. It is much to the honour of *Conſtantine the Great*, that the inhuman uſage of men killing men, for the diverſion of others, was aboliſhed by him. His law to this purpoſe is inſerted in the code of *Juſtinian*. *Cruenta ſpectacula, in otio civili et domeſticâ quiete, non placent. Quapropter omnino*

omnino gladiatores eſſe prohibemus. "Bloody ſpectacles, in civil peace and domeſtic quiet, pleaſe us not: Wherefore we forbid gladiators to be at all." Yet we read of them now and then, in the times of *Conſtantius*, *Theodoſius*, *Valentinian*, and *Honorius*. But the ordinary diverſions of the place continued without interruption.

It appears evidently enough that our Amphitheatre muſt have entertained the people for ſome ages, during the reſidence of the *Romans* in *Britain*; as a ſpot of land at a ſmall diſtance from it abounds with the ſkulls and bones of many different animals. This neighbouring plat of ground may be called the *Spoliarium*, whither the bodies of the wild beaſts that were ſlain, were dragged and burned. It is ſituated directly over-againſt the weſtern entrance, and conſiſts of ſeveral acres, riſing to a conſiderable eminence. I have dug in the centre of it, and diſcovered the whole to be *made earth*. To the depth of more than ten feet (the ſearch proceeded no farther) I found it compoſed of fat mould largely intermixed with burnt wood and bones.

But theatres, as a learned antiquarian obſerves, (Alex. ab Alex. Gen. Dier. lib. 4. cap. 25.) were wont occaſionally to be applied to other uſes than the exhibition of plays and ſpectacles; being, from their extent and form, admirably adapted to conventions of the people for civil purpoſes; and let me add, particularly to the holding aſſemblies of the ſoldiers, when the Emperor or Commander in Chief ſhould conceive it neceſſary to harangue them: and which he might do from the rampire with much facility and convenience. For this, and every other purpoſe, its ſituation is moſt excellent, upon an eminence, a mile from *Cheſſelbury*, two miles from *Caſterley*, on the weſtern ſide of the river, and four from *Shidbury* or *Suthbury*, which lies to the ſouth eaſt of it, and to which the foſſe-way is drawn from it, which is ſtill called *Cheſter Way*.

All this put together convinces me, that *Cheſſelbury* muſt have been anciently a place of very conſiderable note. I cannot conceive it to have been a *Roman* camp, but a fenced city or town rather. The remains of foundations within ſeem to ſpeak it the latter, while the ſitu-

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ation is altogether improper for the former, as it is moſtly commanded by the riſing ground around it. Its commanding the paſſage of the river here is not a point of ſufficient importance for ſo large a work; eſpecially as the river may be forded a mile lower down, at *Enford*, and it is well ſecured by the neighbouring camps of *Suthbury* and *Caſterley*. Beſides it has a lofty *double vallum*, which is not uſual in *Roman* camps; the hollow between the parallel walls making what is commonly termed the foſſe. Yet neither does this foſſe (as it is called) run deep and ſloping from the walls to a point or edge, but forms a magnificent walk of ſeveral yards breadth between them, and as level as turf can lie. Alſo within the inner ſouthern wall is a delightful terrace, which is now planted with trees.

Weſt of *Cheſſelbury*, and only one mile from the river, is the largeſt ſquare camp upon the plain, called *Caſterley*, and incloſing ſixty acres of land. This indeed has the remains of a ſpacious *prætorium*. Part of the great road to *Devizes* paſſes through it. The acceſs to it is very difficult every way, except from the weſt; on which ſide it is guarded by another camp, called *Boadbury*, juſt upon the verge of the plain, at the diſtance of two miles. *Caſterley* has but a ſingle *vallum* and trench; but the declivities on the north and ſouth, of which it takes advantage, form an impregnable rampire: And a conſiderable trench runs from north to ſouth through the middle of the camp. The hollows opening into the bottom, on the north ſide, and ſloping down to *Weddinton* farm, and the river, with a large communication; the manifeſt ſigns of foundations; and the whole country, ſecured from this place to *Suthbury*, evince it to have been anciently a tract of great importance. They ſeem indeed to be the remains of *Veſpaſian*'s conqueſts, and are ſtrong arguments of the difficulty of his enterprize, and of the hardineſs of the people whom he had to cope with. The camp of *Caſterley* was ſupplied with water from two wells; one within the wall, and another juſt without the ſouthern gate. Pity it is that the worthy owner of the land has not been properly applied to for the opening of theſe, in ſearch of coins, or what elſe might offer for our better information.

Many

Many *Roman* coins, however, have been picked up in the neighbourhood; ſome of *Hadrian* and *Antoninus*, one of *Fauſtina*, others of *Severus*, of *Heliogabalus*, with the legend of *M. Antoninus*, of *Maximinus*, *Aurelian*, *Tetricus*, *Galienus*, *Claudius*, *Carauſius*, *Alectus*, *Conſtantine*, *Licinius*, *Conſtans*, &c. One of the laſt-mentioned Emperor, of gold, was brought to me by the perſon who ploughed it up, a mile from *Cheſſelbury*, in all reſpects as fair and perfect as if it had been ſtruck but lately. Around the head was the inſcription IMP. F. IVL. CONSTANS P. F. AVG. on the reverſe, a victory holding a wreath, and in the midſt of it VOT. X. MVL. XV. The legend OB VICTORIAM TRIVMFALEM. This Emperor entered the iſland towards the end of *January*, in the year of our Lord 342, and left it about the end of the month of *June* following. This time was taken up in an expedition againſt the *Scots*; of the event of which hiſtorians are ſilent, while the coin aſſures us, that he gained over them a complete victory. Whence this proves alſo the uſefulneſs of ancient coins in general.

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